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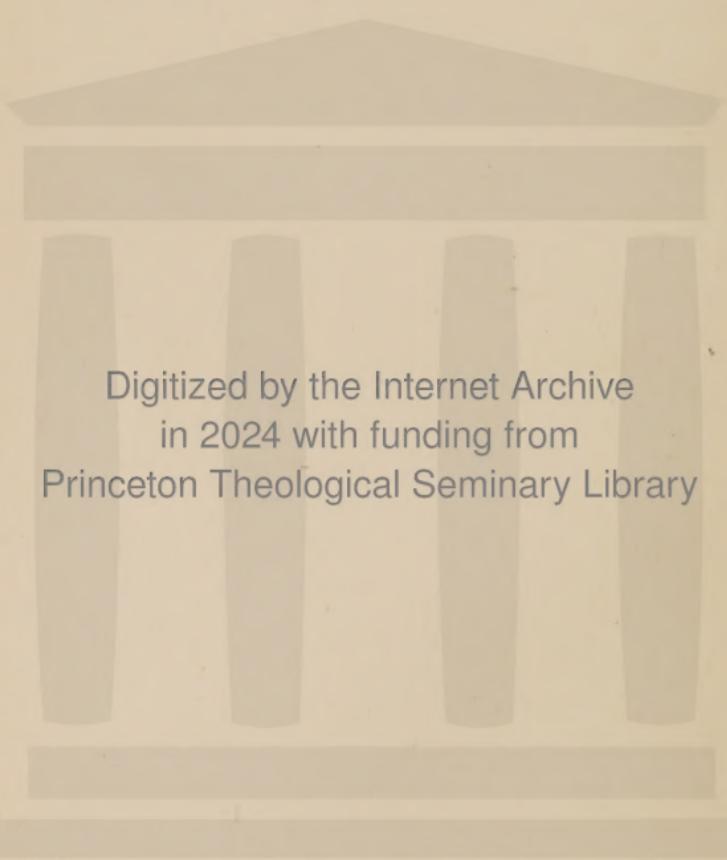
OF

PRINCETON THEOLOGICAL SEMINARY

BY

Professor Henry van Dyke, D.D., LL.D.

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HADES AND BEYOND,

WITH

SOME SIDE-LIGHTS BY THE WAY.

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Hades and Beyond,

WITH

SOME SIDE-LIGHTS BY THE WAY.

BY

DAVID WARDLAW SCOTT,

Author of "DORA MARCELLI," "THE CONTRAST, AND OTHER POEMS,"
"WATER AND THE SPIRIT," "GOD MISUNDERSTOOD,"
"THE PURPOSE OF THE AGES" ETC.

"For unto this end was the Gospel preached, even to the dead,
that they might be judged according to men in the flesh, but live
according to God in the spirit."—*1 Peter iv. 6. R.V.*

London :

JAMES CLARKE & CO., 13, FLEET STREET, E.C

“ Mysterious night ! when our first parent knew
Thee from report Divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue ?
Yet, 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus, with the host of heaven, came,
And Lo ! creation widened in man's view.
Who could have thought such darkness lay concealed
Within thy beams, O Sun ? or who could find,
Whilst fly, and leaf, and insect stood revealed,
That, to such countless orbs, thou mad'st us blind ?
Why do we then shun Death with anxious strife ?
If Light can thus deceive, wherefore not Life ? ”

JOSEPH BLANCO WHITE.

PREFACE.

This work is intended to help people to come out of the conventional system of assenting to religious dogmas without careful investigation. One of these, that of Everlasting Punishment, has, in my opinion, been the means of doing incalculable injury, both to the Church and to the world, by defaming the glorious Character of our loving and faithful God, and leading persons, if not actually to receive, at least tacitly to accept a doctrine which so many earnest Christians, who have attentively studied the question, now believe to be unscriptural and untrue. Should this attempt

"To vindicate Eternal Providence,
And justify the ways of God to men,"

be in any way instrumental in altering the very objectionable portions of those Creeds, which teach the merciless Reprobation of most of God's creatures, it will not have been written in vain, and I humbly trust that it may be for His glory and the good of men.

For many years I have given my most thoughtful and prayerful consideration to the subjects treated in the following pages, and, besides having made a very searching examination of the Scriptures, I have read various books on Eschatology, to some of which I am much indebted, especially to that most able work, by the late Dean Plumptre, on *The Spirits in Prison*.

It has been my aim to set forth, under several aspects, what appears to me to be the Purpose of God as regards the Ultimate Restoration of all angels and all men, and I am not aware of having made one statement of any moment,

for which I have not been able to adduce Scriptural authority. In doing this it was necessary to repeat occasionally some texts and particulars previously mentioned. I trust, however, that this designed reiteration may not be considered tautological, as I have thus endeavoured to present truth in a diversity of lights, in order to meet the objections of various individuals, hoping that, should the answers given fail to satisfy the mind of an inquirer in one phase of proof, they may perhaps bring conviction in another.

For the convenience of the general reader, Hebrew and Greek words are put in *italics*, instead of in their own characters; and, to mark distinction, quotations from Scripture, which I have endeavoured to render as accurately as possible, and citations from secular authors, are printed in a different type from that used in the body of the work.

I have interwoven with the main argument a Tale, descriptive of divers scenes and incidents in English and Scottish life, which, like threads of silk wrought into a woollen fabric, may, I hope, tend to embellish the material without detracting from its usefulness.

D. WARDLAW SCOTT.

Woodland Villa, Clarence Road,

Wood Green, N., June, 1892.

N.B.—Should *The Purpose of the Ages, or the Final Salvation of All* be required, it may be obtained, price Threepence, postage extra, of Elliot Stock, 62, Paternoster Row, E.C., or of the Author, Woodland Villa, Clarence Road, Wood Green, N.

A few copies of *The Contrast, and Other Poems*, price Ninepence, and of *Water and the Spirit, a few Thoughts on John iii. 5*, price Threepence (each postage free), may still be obtained, on application to the Author at his address as above given.

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HADES AND BEYOND;

WITH

SOME SIDE-LIGHTS BY THE WAY.

CHAPTER I.—DARKNESS.

PERSONS REPRESENTED.

ERIC F. STEWART, *Fellow of Queens' College, Cambridge.*

THOMAS MAPLESON, *a Senior Soph, Queens' College, Cambridge.*

SCENE.

A room in Erasmus Court, Queens' College, Cambridge.

MAPLESON. Hallo ! Stewart, why on earth have you kept me knocking at your oak so long ? I felt sure you would be in, for I did not see you at Hall.

STEWART. Because I am in darkness, outer darkness, darkness visible, darkness that is felt. I did not care to see a soul to-night, not even my dear Amy's brother.

MAPLESON. Well, this is not a very hearty welcome for a man. I noticed you looked glum when I saw you this morning, and I thought I would come and shake you up a bit by a talk or game of chess.

STEWART. Chess! You know what I think of chess—the finest game under the canopy of heaven—but I could not touch a pawn to-night. In fact, I am checkmated already—checkmated in the middle of the board, with all my pieces around me, yet not one move left.

MAPLESON. It is hard to be mated in that fashion; but what do you mean by being in darkness in such an evening as this? Just look out of your window; how lovely are these Backs, with their splendid trees, their verdant lawns, and the peaceful Cam singing his quiet tune, as Coleridge expresses it,

“In the leafy month of June.”

Why, man, you should be as jolly as a sandboy, having taken your Tripos with such marked distinction, and got a Fellowship to boot.

STEWART. I just mean what I say, Mapleson. I am in darkness, I am in despair. It would have been better for me to have been brought up as an ignorant savage, than as a professing Christian, for then I would not have incurred such fearful responsibilities.

MAPLESON. I can scarcely think that I am talking to Eric Stewart. Yes, it is you, but you look tired, very tired; do tell me what troubles you.

STEWART. It is my father’s Creed, Mapleson, the Creed of the man I love and honour more than all others, but the Creed is enough to turn a thinking man’s brain.

MAPLESON. Let’s have some tea. I’m sure you must be faint. I suppose you have some biscuits and squish in the cupboard. Ah! I see you have plenty. Well, now, Stewart, what is the matter with your father’s Creed? My own, or, to be honest, other peoples’, which I have unsuspectingly been taught to receive as mine, never troubles me at all.

STEWART. Ah! it's easy for the thoughtless sheep to follow the tinkle of the bell—it's easy for the leaf to be floated down the stream—but it is not easy for a man to forget the early lessons which he drank in like his mother's milk—it is not easy to give up a Creed which I have heard my father preach, while tears of earnestness were rolling down his cheeks—it is not easy to stand apart in belief from those we love. What will my parents think? What will dear Amy say? This Creed would only make me, as it has already made thousands, an infidel; and I must be true to myself, cost me what it may.

MAPLESON. I am truly sorry for you, Stewart, though my own easy disposition prevents me from grasping the fulness of your trouble; but you were never dearer to me than now; an honest mind, bravely struggling against wrong, is a sight fitting for the gods. I feel myself so small in comparison with you, for you have won your way through many difficulties, whereas life to me has been a perpetual sunshine, and I, but as a butterfly, basking in its beams. But *your* very troubles now somehow nerve *me* for better things. "Excelsior" will be my motto henceforth. I am *willing* to learn, and you know that that is more than half the battle. But come, eat away, man; I have heard you say, "It's ill talking 'twixt a fu' man an' a fastin."

STEWART. Thanks, Mapleson, you are just like yourself, full of love and sympathy. I'll take some of these good things, for I have tasted nothing since breakfast. Help yourself; your coming in has done me some good already.

MAPLESON purposely kept as silent as possible for some time, and made Stewart eat a couple of eggs which he had quietly boiled. When finished, he asked what it was in his father's Creed which had so distressed his mind.

STEWART. I think I did wrong to call it my father's Creed, though he says he believes it, and I know he preaches it. It is the Creed of Augustine and Calvin, and the Westminster divines, and the Presbyterians have made it their own in their Confessions of Faith and Catechisms; and, when it is stripped of the specious covering of words in which it is wrapped, and stands out in its naked deformity, nothing can be more subversive of the true character of God. It scatters His love, mercy, power, unchangeableness, holiness, wisdom, justice, goodness, and truth to the four winds of heaven.

MAPLESON. Tell me some particulars, Stewart.

STEWART. The Creed, or, to be more exact, that portion of it which I abhor, is the doctrine of Reprobation. It is this — that God, being Sovereign, which is true, can do as He likes with His creatures, irrespective of every moral consideration and obligation to the contrary, which is not true, because He cannot act in opposition to His own Divine attributes, for He cannot deny Himself.

Further, that God, by His irresistible decree, determines before they are born, therefore, before they have sinned, that by far the greater number of His creatures shall be effectually damned in the world to come—that is, doomed to what is called everlasting or eternal death, but which really signifies, in the judgment of the Confession of Faith and its supporters, a living torment in Hell-fire for the unending eternity.

Lastly, that there are in Hell innumerable infants who have never themselves sinned, but who, in consequence of Adam's transgression, and their not having been elected for heaven, or even in some cases on account of their not having been baptized, are destined to spend their eternity

in a limbo of ceaseless pain, although such is not so agonising as that suffered by older persons, being termed *levissima damnatio*, meaning the lightest condemnation. No wonder that Augustine has been named *Durus pater infantum*.

MAPLESON. He must, indeed, have been jolly hard on the infants, but what a mercy it is they are not to be judged by him. Was Calvin of this mind also?

STEWART. Just the same, *Par nobile fratrum! Arcades ambo!* barring the damnation of the infants from want of Baptism, which particular dogma Calvin, as a Protestant Reformer, denounced; but he was equally resolute with Augustine, in committing untold millions of these innocents to Hell, on the supposed fiat of Reprobation. O how little he knew of the Spirit of the Lord, Who said,

" Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven."—*Matt. xviii. 3.*

And again,

" Suffer little children, and forbid them not, to come unto Me, for of such is the Kingdom of Heaven."—*Matt. xix. 14.*

MAPLESON. Surely no human being can think that God is so vicious as that awful doctrine of Reprobation represents Him to be. It makes Him far worse than Moloch, for Moloch's cruelty was only temporal, but this would be eternal.

STEWART. My dear man, you are, in this matter, a veritable Verdant Green. This, with a few variations, according to the differences of the sects, is the acknowledged Orthodox Church Creed of the greater part of Christendom, although whether it is actually believed is another matter, and all are agreed, at least in the main point, that the few only will be saved, and that the vast majority will not

only without doubt be lost, but that they will be grievously tormented for ever and ever.

MAPLESON. I am no theologian, but I'll tell you what strikes me on the face of this matter, that the God described in this Creed is utterly unworthy of worship, because it makes Him to be either so merciless as, of His own will, to consign by far the greater number of His creatures to eternal suffering, or so powerless, as to be unable to prevent them falling into the hands of the Devil. How could I honour my own father if he heaped all his riches and favours on only one of his children, and left the other six in hopeless poverty and misery, which he had the means of preventing if he wished ? And, if such conduct would be wrong in a man in a time condition, surely it would be far worse in God in the eternal state, for right is right, and wrong is wrong, whether it be on earth or in heaven. With all due deference to you, Stewart, I am inclined to think that you have made some great mistake in your interpretation of the teaching of this Creed.

STEWART. I wish, for the sake of humanity, that I had, but alas ! I am only too sure that I have not. Reach me that book off the shelf, which I was reading before you came in, and then you can judge for yourself.

MAPLESON. Here it is. What is it called ?

STEWART. *The Confession of Faith; the Larger and Shorter Catechisms, with the Scripture proofs at large, together with the Sum of Saving Knowledge, contained in the Holy Scriptures, and held forth in the said Confession and Catechisms, and practical use thereof.* This Confession was agreed upon by the assembly of Divines at Westminster, with the assistance of Commissioners from the Church of Scotland, in 1647, and this edition, from which I quote, was published by the Queen's

Printers in Edinburgh, and duly licensed by Duncan McNeill, 23rd October, 1845.

MAPLESON. The title is long enough, and its authority seems indisputable, but what does it say ?

STEWART. Let me first remark that I by no means condemn all that is contained in the Confession of Faith and the Catechisms ; far from it, for there is very much in them which is really true, and is expressed in language clear and forcible. But the danger is this : that with so much that is Scriptural and good, there are some parts in them which are only the false interpretations of men, and which sap the very foundations of the right character of God, making Him out to be a cruel Despot instead of a loving Father. I shall read a few passages which I have marked to prove the truth of what I say.

" By the decrees of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life and others fore-ordained to everlasting death."—*Chap. iii., S. iii., p. 27.*

" These angels and men thus predestinated and fore-ordained, are particularly and unchangeably designed ; and their number is so certain and definite that it cannot be either increased or diminished."—*Chap. iii., S. iv., p. 27.*

" The rest of mankind God was pleased, according to the unsearchable counsel of His Will, whereby He extendeth or withholdeth mercy, as He pleaseth, for the glory of His sovereign power over His creatures to pass by, or to ordain them to dishonour and wrath for their sin, to praise of His glorious justice."—*Chap. iii., S. vii., p. 28.*

MAPLESON. A pretty state of things this ! God withholding His mercy from certain of His creatures, and ordaining them to dishonour and wrath, to the praise of His glorious justice ! There does not appear to be much justice in that ; it is like knocking a man down and then kicking him for falling.

STEWART. If a Calvinist heard you speak thus, Mapleson, he would consider you a blasphemer.

MAPLESON. Ha! ha! ha! that would be too good. Why, it is I who am seeking to vindicate God from the vile aspersions which have been heaped upon His most Holy Name. To blaspheme is to speak irreverently against God, and if the passages you have just read don't do so I'm a Dutchman. It is they who uphold such a Creed who blaspheme Him; though, poor things! I dare-say most of them don't think and don't know what they are doing.

STEWART. So say I, Mapleson. I'll give you another rarebit.

"Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and therefore cannot be saved; much less can men not professing the Christian religion be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature and the law of that religion they do profess; and to assert and maintain that they may is very pernicious, and to be detested."—*Chap. x., S. iv. p. 49.*

I could quote more, but perhaps that will be enough. What do you think of the last extract?

MAPLESON. I think the Westminster Divines have made a long pull, a strong pull, and a pull altogether to send ninety-nine out of every hundred of God's creatures to the Devil. Almost the whole world is Pagan still. Mere professing Christians, like myself, are practically not much better than Heathens; in fact, many of them are a jolly deal worse, for they have done their utmost to improve the Heathen proper from off the face of the earth—as witness the poor Indians in North and South America. Then, as for Socrates and Plato, and other such worthies,

of course their case is hopeless, and they must burn in Hell for all eternity, as well as the unnumbered millions of the Heathen to whom the Gospel has never been preached. Is this what is called Calvinism ?

STEWART. It is. My good father gave me Calvin's Works, hoping they would help me with my studies for the Scottish Kirk. I'll read you a few passages from his Institutes, which I have noted.

"It is plainly owing to *the mere pleasure of God* that salvation is spontaneously offered to some, while others have no access to it."—*Bk. 3. Ch. xxi. Sec. 1.*

"Those whom God passes by He reprobates, and that, *for no other cause*, but because He is *pleased to exclude them* from the inheritance which He predestinates to His children."—*B. 3. Ch. xxxi. 1.*

"All are not created on equal terms, but some are preordained to eternal life, others to eternal damnation; and accordingly as *each has been created for one or the other of these ends*, we say that he has been predestinated to life or to death."—*B. 3. Sec. 5.*

"I again ask you how it is that the fall of Adam involves *so many nations with their infant children* in eternal death *without remedy*, unless that it so seemed meet to God? Here the most loquacious tongues must be dumb. The decree, I admit, is dreadful (*confiteor horribile decretum*), and yet it is impossible to deny that God foreknew what the end of man was to be before He made him, and foreknew because He had so ordained by His decree."—*B. 3. xxiii. 7.*

MAPLESON. I am not surprised that Calvin calls his own Creed *horribile decretum*. I never, since I was born, heard such cold-hearted injustice, such malicious cruelty, as is here attributed to the Holy God Who made us. I am positive there is a screw loose somewhere. I wish I knew the Bible; I am sure it must contradict such arrant nonsense. Do you know what it says on the matter, Stewart?

STEWART. I know the Bible fairly well, at least in the letter, for I have read it from childhood, but I have not

studied the question of the Future so fully as I should have done. Indeed, it is only lately that force of circumstances has brought it prominently before me. You know that my father wishes me to assist and succeed him at Newton Righ, and it is probable, after going through a certain curriculum in Scotland, that it might be so arranged, as the chief heritor and the parishioners are very fond of him, and would do much for his sake; but I could not preach the Calvinistic doctrine that he does, and I feel it would be wrong in me to oppose him. I shall give you a few passages which I have jotted down from the Scriptures, which, you will see, are utterly opposed to the Reprobation taught in the Westminster Confession.

"In thee shall all families of the earth be blessed."—*Gen. xii. 3.*

"Look unto Me and be ye saved, all the ends of the earth, for I am God, and *there is* none else. I have sworn to Myself, the word is gone out of My mouth *in* righteousness, and shall not return. That unto Me every knee shall bow, every tongue shall swear."—*Isa. xlvi. 22, 23.*

"Behold, all souls are Mine."—*Ezek. xviii. 4.*

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: For in Him we live and move and have our being; as certain of your own poets have said, For we also are His offspring."—*Acts xvii. 26—28.*

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."—*Rom. ii. 14, 15.*

"For God hath concluded them all in unbelief, that He might have mercy upon all."—*Rom. xi. 32.*

"God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them."—*2 Cor v. 19.*

"Having made known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Himself; that, in the

dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him."—*Eph. i. 9, 10.*

"For this is good and acceptable in the sight of God our Saviour, Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God and one Mediator between God and men, the Man Christ Jesus, Who gave Himself a ransom for all, to be testified in due time."—*1 Tim. ii. 3—6.*

"This is a faithful saying, and worthy of all acceptation, for therefore we both labour and suffer reproach, because we trust in the living God, Who is the Saviour of all men, specially of those that believe."—*1 Tim. iv. 9, 10.*

"But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour : that He, by the grace of God, should taste death for every man."—*Heb. ii. 9.*

"But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself."—*Heb. ix. 26.*

Will these texts do for you, Mapleson? I can give you more if you wish.

MAPLESON. I would, indeed, be a dull duffer, if they did not. I felt sure, from what God has been to me, from what I see He is to others, and from the wonderful harmony and beauty in all creation around me, that He could not be the failing Being which that Creed supposes Him to be, so capricious in His love, and so feeble in His power. But a poor sinner like me requires something to lean upon, and these words of Scripture just meet my need. The last passage alone would suffice for me: "**H**e **a**ppeared **t**o **p**ut **a**way **s**in **b**y **t**he **s**acrifice **o**f **H**imself." If evil were to be eternal, sin would not be put away, and Christ's sacrifice would thus have been in vain for nearly all mankind. Eric Stewart, Calvin's Creed is not good cloth, but wretched shoddy. I would not wear a garment of such miserable stuff.

STEWART. Neither shall I be assured, Thomas Mapleson; but here is my trouble—I have no other Creed;

I have no ground to stand upon, for I know I am not converted. I cannot, like Thomas, say, “**My Lord and My God.**” I am like a ship at sea without a rudder—driven by the wind, and tossed. My parents will grieve over me as lost —my worldly prospects are all blighted—my darling Amy may discard me. Did I not tell you truly that I was in darkness, in darkness that is felt?

MAPLESON. Dear Stewart, listen to me. I know that you are my superior in age, in intellect, and in learning, and I love you for what you are; but bear with me when I say that I think you have taken this matter far too seriously to heart. I firmly believe that, in some way or other, it will all turn out for good. I am sure that it has done *me* good already, for it has made me to begin *to think for myself*, and I shall not be satisfied till I know the truth. As regards Amy, you need not fear that she will disown you, for I am positively certain that she is as true as steel to you, and ever will be. As for your parents, perhaps they may some day be won over from their terrible Creed. Then, as for yourself, why, man, there are far better prospects than being pastor of a Scotch kirk. You have got all England before you—a Fellowship to begin with, and, if you take Orders, an Archbishopric, *in petto*, wherewith you may honourably finish your ministerial career.

STEWART. Oh! Mapleson, you always look at the bright side of things. Perhaps I am naturally inclined to look too much at the dark, but, like Goethe on his deathbed, I cry out, “More light, more light.”

MAPLESON. When I was a boy I learned a text of Scripture which I had completely forgotten, but now it comes into my mind like a flash of lightning. It is this, “I love them that love Me, and those that seek Me

early shall find Me."—*Pro. viii.* 17. Let us seek God and God's truth together.

STEWART. Agreed, Mapleson, and let us begin at once. We have both been very great fools, especially I, because I had better opportunities than you of knowing God. You have been a careless, easy-going man, with a light heart and a heavy pocket, not caring a rap for religion or learning, save for the bare outside, so that you might pass respectably in life without being considered singular.

MAPLESON. That fits me exactly, Stewart, but I mean to grind for *meliora* now.

STEWART. As for myself, I was strictly brought up in the Presbyterian school, supposing everybody must be wrong save those of my own Church. I was not taught to think for myself, but to take the opinions of others. I could repeat the Shorter Catechism, like a parrot, from beginning to end, but, like that imitative bird, knew nothing of principles. My father thought me a very estimable youth, and I received a token for the Communion when I had no more right to it than a seat on the Woolsack. Being naturally studious he wanted to make me a good scholar, and, in due time, sent me here; so here have I been for the last three years, grinding at the Classics like a blind horse at the mill, while all the while I have been spiritually starved.

MAPLESON. Well, you must remember that they were only as means to an end.

STEWART. True: I don't wish for a moment to disparage the use of the Classics in their proper place, and, as you know, I have done my best to turn them to good account. What I mean is, that they are not the right sort of preparation for the *preaching of the Gospel*. The Hebrew

and Greek of the Bible could be perfectly well learned without them, and the time occupied in their acquisition could be much better spent in theological studies and practical religious work; for it seems to me that no one should think of entering the ministry who is not first a Christian himself. You see, Mapleson, you came here more to amuse yourself than to read, and you don't know the wicked ideas hidden in some of the Classics, which, of course, never crop up at the exams., but which often play "Old Harry" with the men themselves. I remember reading a terse remark made by an earnest evangelist, the late Duncan Matheson, which, I am afraid, too often proves true still, "Mind, Christ was crucified between Greek and Latin." If the Devil ever laughs, I think he will have had a jolly good chuckle at such a preparation for the ministry as I have had. What a fool I have been to feed on husks instead of on the Bread of God. To-night, with all my learning, I feel as ignorant of truth as a Hottentot, but I tell you what I shall do; I will arise, like the poor prodigal, and go to my Father, and you, I hope, will do the same. Something within me assures me that He will receive us both. That text of yours is very precious, "**Those that seek Me early shall find Me.**" I wish we had sought earlier, but it is not too late now.

The two friends then parted for the night, agreeing to meet at Stewart's rooms, after breakfast, next morning, each in his own heart trusting that God would give light to dispel the darkness.

CHAPTER II.—LIGHT.

PERSONS REPRESENTED.

ERIC F. STEWART.

THOMAS MAPLESON.

SIR THOMAS MAPLESON, BART., AND FAMILY.

SCENES.

Queens' College, Cambridge.

Rookwood Hall, near Shrewsbury.

WHEN the young men met at Stewart's rooms in the morning the first word that greeted Mapleson was *Eureka*.

MAPLESON. And what have you found, Stewart? Something good, I know, for I never before saw you look so bright.

STEWART. I have found God in Christ reconciling me unto Himself. I have found pardon through the blood of Him who “Once suffered for sins, the Just for the unjust, that He might bring us to God.”—*I Pet. iii. 18.* I now know the meaning of those words, which I had often read, but never rightly understood before, “Thy faith hath saved thee; go in peace.”—*Luke vii. 50.*

MAPLESON. I wish I could say the same, but I feel like the Ancient Mariner with the albatross around his neck. How have you found peace so soon?

STEWART. After we parted last night I confessed my sins to God, with true contrition of heart, till my eyes were raining tears, and implored mercy for Jesus' sake. I asked that God would reveal Himself to me as my Saviour, and lead me into His truth.

MAPLESON. O that I had been as earnest as you! but, after a few hurried words of prayer, which, however, were something for me, for they were real, I tumbled into bed, and began thinking of our going down to my father's tomorrow, and what I should do in the Long. But tell me more particularly how your prayers were answered.

STEWART. It is impossible to describe fully the peculiar dealings of God with the seeking soul, for He treats each differently, according to what He sees each requires. There is a wisdom and an unction which no words can ever portray, because such can only be spiritually discerned. But I'll tell you what God is—Love. That is what the Scriptures declare, and that is what He actually is. He is no more like the God set forth by Calvin than a dove is like a vulture. He does not arbitrarily bless one and damn another, according to the decree of a capricious will. "**God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him.**"—*Acts x. 34, 35.*

MAPLESON. That is a grand testimony, Stewart, and I believe every word of it, but I would like to know how God met you personally, for that, perhaps, might do some good to me.

STEWART. I told you last night that, like the poor prodigal, I would arise and go to my Father; and I have done so. I think, if I read a portion of that wonderful Parable

to you, that it might do more good than anything I could say about myself.

"And when he had spent all, there arose a mighty famine in that land ; and he began to be in want. And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine. And he fain would have filled his belly with the husks that the swine did eat ; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father have bread enough and to spare, and I perish with hunger ? I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son ; make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet : and bring forth the fatted calf, and kill it ; and let us eat and be merry : for this my son was dead, and is alive again ; he was lost, and is found."—*Luke xv. 14—24.*

MAPLESON. O how beautiful ! But your life, Stewart, has been good in comparison with mine : do you really think that God would accept such a sinner as I have been ?

STEWART. I am as sure of that as that God is God.

"Joy shall be in heaven over one sinner that repenteth, more than over ninety-and-nine just persons which need no repentance."—*Luke xv. 7.* "Him that cometh to Me I will in no wise cast out."—*John vi. 37.*

On hearing these words Mapleson fell on his knees, Stewart following his example, and, from the depth of his soul, he breathed the following prayer :

"O God, I am a poor vile sinner ; I have sinned against Thee in thought, word and deed, times and ways without number. I have wasted my time, I have misspent my money, I have not hearkened to the voice of the Lord Jesus, and my own conscience has condemned me often. I have neglected the reading of the Bible, I have despised the

preaching of Thy Gospel; but, O God, all hearts are open unto Thee, and Thou knowest that I am very sorry for the sins of my past life, and now I truly wish to come to Thee for pardon and peace. I beseech Thee, therefore, for Jesus' sake, to receive me as Thine own. I plead Thine own promise, '**Those that seek Me early shall find Me.**' Amen."

STEWART. I beseech Thee, O God, to grant an answer to this prayer now, for the sake of the Lord Jesus Christ. Amen.

God heard these short and simple prayers there and then, and Mapleson rose from his knees a changed man, a new creation in Christ Jesus. Old things had passed away, and all things had become new. His face was radiant with joy, and, taking Stewart's hand in his, he said, "The albatross is gone—my sins are all forgiven. By God's help I shall seek to serve Him faithfully all my days."

STEWART. Thank God for this! Thank God! You were right, Mapleson, in thinking that all my troubles would, somehow or other, turn out for good. I little thought so at the time, but now I see that God's ways are not as ours; He brings light out of darkness. Who would ever have dreamed that that wretched Creed would have been instrumental in drawing us both to God? But it has, for its very hideousness made us think for ourselves, and when, like wrecked sailors, we were almost lost amid the waves, God threw out His rope and saved us. Truly, "**Salvation is of the Lord**"—*Jonah ii. 9*, so that we may have no cause for self-boasting. The praise be to God's Holy Name alone.

MAPLESON. Amen!

The afternoon was chiefly spent in preparations for leaving Cambridge, and the next morning the two young men

started for Shrewsbury, *en route* for Rookwood Hall, the seat of Sir Thomas Mapleson.

Sir Thomas was a fine specimen of an English country gentleman, tall and stout in appearance, with a kindly smile upon his face, but yet with an expression that seemed to say, “I’ll stand no nonsense.” He had shrewd common sense, without the least cunning or deceit. He possessed a very fine estate and a goodly sum of money in Consols, but he disliked the fastidious formalities of London society, and was never so happy as when at Rookwood, where he was monarch of all he surveyed. There he was beloved by his wife and children, respected by his tenants and servants, and esteemed by the gentry around. He was one of the old-school Tories, and considered the name of Conservative was too much of a compromise. He was this on religious grounds, for, though he was not what might be called a religious man, he was a better Christian in his daily life than many a one who makes a loud profession.

His political Creed he took from what he considered the lesson to be drawn from the Great Image portrayed in the second chapter of Daniel—the head gold, the breast and arms silver, the belly and thighs brass, the legs iron, and the feet part of iron and part of clay. He said, “Here is a regular process of deterioration in government from the gold to the clay. The gold is the kingly power: for Daniel said to Nebuchadnezzar, ‘**Thou art this head of gold**’—*Dan. ii. 38*; the clay is the democracy; surely the gold is preferable to the clay, so I shall help to support the gold.” Some see more truth in this than is generally acknowledged, and grieve to find that the great interests of the community are too often sacrificed to the noisy clap-trap of the reckless demagogue. Still, in social matters Sir Thomas was one

of the most liberal of men. He loved liberty himself and freely accorded it to others; but he could never understand why the votes of the educated and respectable taxpayers should be swamped by those of the surging populace. In that he could only see the upheaval of tyranny and the downfall of the nation.

The young men were met at Shrewsbury Station by Sir Thomas himself, who, the day being fine, had driven in his wagonette, with his daughter Amy, to meet his son and intended son-in-law. The greeting was very cordial; still, a close observer might have seen a little shyness on the part of the young men, as if they were not quite sure what their reception might be when the great change that had passed over them had been made known. There was, however, no lack of conversation on the road—Cambridge, Rookwood, and topics of the day—and it was not long before they reached Rookwood Hall, which is only about four miles north-west of Shrewsbury, beautifully situate on the banks of the Severn.

On their arrival Lady Mapleson and her three younger daughters, accompanied by Miss Stansfield, their governess, greeted them with a hearty welcome. The two boys, who made up the rest of the family, had not yet returned from Eton. It was not long before the whole party were summoned to the fine old dining hall, with its oaken Elizabethan wainscots, and ancestral portraits on its walls.

When, after dinner, they had all retired to the drawing-room, Sir Thomas said, “Tom tells me that he has some important news to give us. I have no idea what it is, but perhaps it may be to show us that he is not unfitted to sit in the House of Commons as a member for our good county, so let us quietly listen to what he may have to say.”

Mapleson looked a little abashed, but he at once spoke as follows :—

“ My dear father and mother, you know it is not much in my way to make speeches, but to-night I feel it to be my duty to tell you something which is of great importance, at least to Stewart and me. You have always taught me to be open, and to hide nothing from you, and I thank you for such teaching, for I am sure it is always best in the long run. Well, two nights ago, Stewart was in great trouble about a Creed which his father holds, taken from Augustine and Calvin, the pith of which is that God, by an irresistible decree, elects a few of His creatures to everlasting happiness, but by far the greater number He ordains to eternal torment. Such a horrible doctrine as the latter portion neither he nor I could hold, and so we put it aside, but our difficulty was what to believe, for we were as sheep without a shepherd, and knew nothing personally of true religion, though we had some idea of what it ought to be—a life consecrated to God. The upshot is that we both prayed earnestly to God to forgive us our sins for Christ's sake, and He has heard us, and now our one aim in life is to serve Him faithfully. I would like to say how deeply I am indebted to Stewart for the noble stand which he has made for truth, for, had it not been for him, I believe I would still be the idle, careless man which I have hitherto been. I am sure you will have no reason to regret the change in us both.”

STEWART. Let me just say a word also. I fully corroborate what Tom has spoken, only I cannot conscientiously take any praise to myself in this matter. I was terribly cast down, and it was he who cheered and encouraged me.

Now that my heart has been given to God, I hope to prove myself to be a better man than I was before.

SIR THOMAS MAPLESON. Dear Tom, I admire your and Stewart's pluck in not being ashamed of your colours, and for speaking out so frankly as you have done, and I am sure that your dear mother agrees with me. I only wish that we all had more real religion than we have, but I hope that you will not consider us as being incorrigible if we do not altogether see with you in all things. I am, as you know, an old Tory, and a man not much given to change, and I hope you will keep true to your Queen and country and not be led astray by the *vox populi* craze which, with its ignorant bluster and strikes, is flooding the land with infidelity and anarchy. I would also say that I don't believe in the doctrine referred to any more than you; such a merciless God as is there described it would be impossible for any thinking man to love. Why, it was only last Sunday that our Rector preached a sermon for the Church Missionary Society, and, among other things, he said the problem regarding the Heathen was a hard one, but he believed there would be a true solution of it at last, because the Bible told us "**God will have all men to be saved, and to come unto the knowledge of the truth**" —*1 Tim. ii. 4*,—and he, for one, did not doubt but that God would, in some way or other, perform what He had willed; and in this I cordially agree with our worthy Rector. Then as for you, dear Stewart, unless Amy wishes to give you up, I'm sure neither my wife nor I do.

Here a low, clear voice said "I don't," at which there was a general titter, and thus happily ended an explanation which, in a less worthy family than that of Sir Thomas Mapleson, might have terminated in a very different manner.

The family party soon afterwards broke up for the night, but Sir Thomas, Mapleson, and Stewart adjourned to the smoking-room, where the future prospects of the young men were discussed, under the benign influence of the calumet of peace.

SIR THOMAS. How is it, Tom, that you did not go in for your Tripos, as well as Stewart? I am sure it was not from any lack of ability.

MAPLESON. My dear father, you must forgive my saying so, but it was partly your own fault.

SIR THOMAS. Ha! ha! ha! That is rich! How do you make that out, Tom?

MAPLESON. Because you were so kind as to supply me with such lots of money, that it appeared to me useless to apply myself diligently to study, for I knew that I was quite independent of a profession, and it did not matter a rap whether a country gentleman had a B.A. tagged to his name or not. So I took matters easily, doing little or nothing but to amuse myself.

SIR THOMAS. There does seem truth in what you say, Tom, for it was the same with myself when I was up, but I would have liked if you had acted more prudently than your father. What do you think, Stewart?

STEWART. I would suggest, Sir Thomas, that Tom goes back to Queens' for his B.A. He has talent enough to go in for honours, but, if he is still too lazy for that, he might take a special in History, which I am sure he could do without much trouble, if he only applies himself to his work, which I quite expect he would do now.

MAPLESON. With your permission, father, I should like to return to Queens'. I have long since passed the little-go, and you'll see if I don't soon bring back my strings to

astonish the natives at Rookwood. I don't much care for the honour of the thing, but I want to show you that I am not a duffer, and that I can apply myself to study when I have a real object in view.

SIR THOMAS. I think you judge rightly, Tom, so by all means go up next term. But what do you think of doing after you have taken your degree?

MAPLESON. Well, father, I'll tell you what I would like to do, if it meets with your approval. I have no desire to cut a figure in the world, and would much prefer a quiet country life. I would marry, as soon as a suitable Christian girl appears upon the scene, and settle down in one of your farms—help you in the management of your estate and, in my spare time, try to do some Missionary work among your tenants. I would thus be fully occupied with employment, which, I hope, would be both useful and congenial.

SIR THOMAS. You could not have hit on anything to please me better, Tom. My present steward is very old and wants to retire as soon as I can find one suitable to take his place. You are just the man. After your return from the University you will be my Steward with a free house and surroundings, and a thousand a year. You can do as you like to improve the morals of my tenants, and it strikes me that the better they are the more likely will they be to pay their rents punctually.

MAPLESON. I thank you heartily, my dear father, for your generous consideration, and I shall do my best to give you no cause to regret it.

SIR THOMAS. I beg your pardon, Stewart, for monopolizing so much of the conversation, but I was anxious to hear what Tom had to say. Please now tell me about yourself.

STEWART. Well, Sir Thomas, my father, as I have already informed you, is not a rich man like you, and I shall have to work for my living. He wanted me to assist and succeed him in his church at Newton Righ ; but, owing to my views in certain matters of doctrine which he holds, I could not conscientiously do that now without opposing him, which, as a dutiful son, I could not do. Tom strongly advises me to take Orders in the Church of England, but, although I enjoy worshipping in that Church when the service is plainly conducted, I do not see the way to take Orders in it, as I cannot get over the regeneration at Baptism, and the damnatory clauses of the Athanasian Creed, besides certain statements respecting priesthood. I have been very fortunate in getting a Fellowship at Queens', one happening to fall in just as I had taken First in Classics, and, having also won the Carus Greek Testament prize, it was kindly—I think I may say providentially—given to me. It is worth £200 per annum for seven years, besides 10s. a week and Commons in Hall during residence. I do not expect to have any difficulty in getting men to coach for the present ; by and by I may aspire to a College Tutorship, or perhaps even a Professorship.

SIR THOMAS. It appears to me, Stewart, that, judging from the past, your future success at Cambridge is certain, and I may as well tell you now that I have settled fifteen thousand pounds on Amy as her portion, so that on your marriage you will have bread and cheese at the least.

STEWART. I cannot express to you, Sir Thomas, how thankful I am that Lady Mapleson and yourself offer no objections to my union with dear Amy ; and I trust that I shall ever prove to be a good husband and son-in-law. I think the settlement you have made on her is most handsome.

SIR THOMAS. Dear Stewart, she is worthy of more, but you know I have other children to provide for, as it is a father's duty to deal fairly with them all. Tom, as the firstborn son and heir, of course comes off best, as he succeeds to the title and estates, but I thank God that He has placed me in a position to make all my children comfortable as far as regards this world, and I sincerely trust that they may be wise enough to attend to their own interests for the next.

As you talk of reading at first, I shall be glad if you will take Tom under your wing, *in loco parentis*, till he gets his degree; leave the remuneration to me.

STEWART. Nothing will please me more, Sir Thomas, than to help Tom till he takes his B.A.; but as to remuneration, pray excuse my taking a penny. I am already under the deepest obligations to you.

SIR THOMAS. Well, we'll let that matter drop for the present. Had we not better adjourn to bed now?

This proposal was at once accepted. The young men retired to Stewart's room, and, before Mapleson went to his own, they knelt down together and poured out their hearts in thankfulness to God for the wonderful manner in which He had opened up their way. One little circumstance greatly cheered them both. They found on the table a small piece of paper with the following words written by a lady's hand, "**Unto the upright there ariseth light in the darkness.**"—*Psa. cxii. 4.* Stewart knew that the handwriting was Amy's.

CHAPTER III.

AMY MAPLESON AND THE OLD SCHOOLMASTER.

PERSONS REPRESENTED.

AMY MAPLESON.

ERIC F. STEWART.

JOHN WILLIAMS, *a retired Schoolmaster.*

MRS. HODGE, *daughter of JOHN WILLIAMS.*

SCENES.

Rookwood, near Shrewsbury.

A cottage at Down, in the neighbourhood.

The morning was lovely, and, after breakfast, the family parted in different directions. Sir Thomas and his son went to visit some of the tenants on the estate, Lady Mapleson to give orders to the housekeeper and write letters, the three girls to the Schoolroom with their governess, while Amy and Stewart had planned a walk and a talk together on the beautiful banks of the Severn.

Lunch was always ready at Rookwood Hall at two o'clock, but Sir Thomas left himself and others at liberty to partake of it or not, as they pleased, on the understanding that all would punctually turn up at dinner, which was at six o'clock

in the winter, but at seven in summer, in order to give longer time for out-of-door enjoyment. Amy archly asked her mother if she might make up a little basket of provisions for Stewart and herself, as they had so much to speak about, and they did not wish to be interrupted by coming home to lunch.

" You little minx," said Lady Mapleson playfully, " what would your fashionable aunt in London say to such an incorrect proceeding ? "

" Oh ! Mamma dear, we are not in London, you know ; and if you are going to trust me with Eric for life, surely you can for a day."

" Well dear," returned Lady Mapleson, " there is reason in that, and I can trust you both now."

So Amy made up her basket with the greatest glee, and it was not long before she and Stewart were rejoicing together by the river's banks.

STEWART. It is indeed pleasant, dearest, to walk with you once more by this noble stream ; a little while ago I feared that I might never do so again.

AMY. Why so, dear Eric ?

STEWART. Because I thought my change in religious matters might ruin my prospects in life, and that even you might perhaps cast me off.

AMY. O you foolish fellow ! You don't know the depth of a woman's love. When she once truly loves, she loves for evermore.

STEWART. Forgive me, dearest, but that horrid Creed nearly turned by brain. Everything appeared in a wrong light. Now, by God's grace, I am a changed man. Let me ask you, dearest Amy, if you are a changed woman ?

A sweet smile played upon Amy's lips, as she replied, "My dear Eric, I was born before you."

STEWART. Born before me? I am three years older than you. Do you really mean that you have been born from above, dearest Amy?

AMY. Yes, I do, Eric; more than a month ago. I did not name this in my letters to you, because I expected to see you so soon, and I thought it would be best to speak to you about it personally. Did you see the little piece of paper on your table last night?

STEWART. I did, dearest, and knew it was from you; but I did not connect it with your conversion. O, Amy, how glad you make me! I have been most anxious about you, and now to find that you were in Christ before me is joy indeed. Let us sit under this shady beech, and tell me how this occurred.

AMY. It was through an old Christian, called John Williams, once a Schoolmaster at Shrewsbury, who, since his retirement, lived at a cottage at Down with his daughter, Mrs. Hodge, who is married to the foreman of one of my father's tenants. We heard that he was dangerously ill, and dear mamma sent me to see him and help him in any way I could. On entering the cottage I was met by a little girl, who said that her grandfather was very sick upstairs, and that her mother had gone out about something for him. I went up the stairs, which are rather rickety, for the cottage is very old, and, before I knocked at the door, I heard a feeble voice say, "**When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee.**"—*Isaiah xliii. 2.* I went in, and found the old man lying on his back, his eyes lifted up and beaming with holy joy.

I told him who had sent me, and that I would be glad to help him in any way in my power. He said, "I am truly obliged to Lady Mapleson for sending you here, but it is little that anyone can do for me now. I am passing through the waters of death, but my Lord and Saviour takes hold of me, and will not let me fall."

' His oath, His covenant, and His blood
Support me in the whelming flood :
On Christ, the solid Rock, I stand,
All other ground is sinking sand.'

May I ask you, Miss, if you know the Lord Jesus Christ as your Saviour and your God ? "

STEWART. I am afraid, dear Amy, that it was rather awkward for you to answer that query then.

AMY. It was. I replied, "I am sorry to say that I cannot speak so positively as to the Lord Jesus being my Saviour as you seem to do, but I hope some day to be able to call Him mine." The old man then said, "' If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.'—*Rom. x. 9.* Do not delay one moment. Praise be to God that He drew me to Himself long ago! O ! give your heart to the Lord now."

I was struck with the old man's pleading tone, and said : "I shall think of what you say ; meanwhile let me leave this cold fowl and calf's-foot jelly. I hope to come and see you again." He replied : "I thank God for sending you with these welcome gifts, and I would be glad to see you to-morrow. I shall not be long here. God has a grand blessing in store for you in the Lord Jesus Christ. Do come early to-morrow."

When I got home I felt very miserable. I feared death; for, though young and well, I knew that the race is not to the swift nor the battle to the strong, and saw the great difference between the Schoolmaster and myself. He did not fear death, for to him it appeared most welcome. I scarcely slept that night. It seemed at times as if he were praying for me, but I could find no peace, and was eager to go and see him as soon as I could after breakfast. I had gone to help him, and now I went to him to help me.

STEWART. How wonderful are God's ways! He chooseth "The weak things of the world to confound the things which are mighty—that no flesh should glory in His presence."—*1 Cor. i. 27, 29.*

AMY. It is just so. He chose this poor old Schoolmaster to bring me to Himself. On entering the cottage I found his daughter Anne with him, but, on seeing me, he whispered to her to retire. He said to me, "I have been expecting you; kindly sit on this chair by my bedside, and read to me, from my precious old Bible, the 14th chapter of St. John. I did so, and, when I had finished, he said, "What a blessed Saviour is this! ever working for our eternal good—all joy—all peace—all security are in Him,—I beseech you not to leave this cottage without giving your heart to God."

He then breathed such a fervent prayer as I had never heard before, and I was completely broken down, and exclaimed, "O God, I give myself to Thee as a poor sinner, through Jesus Christ; wash me and I shall be whiter than snow. Amen." The old man said, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight."—*Matt. xi. 25, 26.*

He then faintly said, “Please call Anne and her child ;” and as soon as they came he put his hands upon their heads and blessed them and cried, “**Lord Jesus, receive my spirit.**”—*Acts vii. 59*. I gazed on his heavenly face, hoping to hear some other words, but he spoke no more ; his last work on earth was done, and his spirit returned “unto God Who gave it.”—*Eccle. xii. 7*.

STEWART. Do you know if his daughter is a Christian ?

AMY. O yes ; a very true one, and, I believe, her daughter also.

STEWART. What a sight for angels must have been the deathbed, or rather the life-bed, of that old Schoolmaster ! I can picture them now rejoicing over him and over you in your new birth, and over his daughter and her child, as being with him “**heirs of God and joint heirs with Christ.**”—*Rom. viii. 17*. I hope he had a decent burial.

AMY. He had. My dear father paid all expenses, and both he and mamma and I attended the funeral, for I told them how much more the old man had been a blessing to me than they had been to him. There were many present, for he was greatly respected, and our Rector preached a grand sermon on the following Sunday from the text, “**He being dead yet speaketh.**”—*Heb. xi. 4*. I trust that that which was true of Abel may be found true of John Williams also. Would you like to see his daughter ? She is a very superior woman, with a mind far above her station in life. She still lives in the same cottage, which is not very far from this.

STEWART. I would very much indeed, my darling ; everything interests me which is connected with you.

AMY. Well, we'll go there after we have had a little lunch.

She then opened her basket, the contents of which were duly appreciated, after which they proceeded to the cottage at Down. They found Mrs. Hodge sitting in the porch making a frock for her little girl. Very cordial, but very respectful, was her greeting as she invited them within.

It was a picturesque cottage, such as is often seen in the rural districts of England, with its low thatched roof, casement windows, and large porch. Inside it was rather dilapidated, but the ivy and honeysuckle and other climbers, which nearly covered the outer walls, gave it a very pretty appearance. The kitchen-parlour, into which they were shown, was a model of comfort and cleanliness. It had a concrete floor, perfectly dry, and partially covered with cocoanut fibre matting; opposite the window was the old oaken dresser-sideboard, glittering with plates, jugs, cups and saucers, whose age and pattern might have tempted many a china connoisseur to break the Tenth Commandment. The table and chairs were of oak also, but much the worse for wear. On the walls were a few prints of no intrinsic worth as works of art, but whose age and rarity made them valuable. Then, opposite the fireplace, there was a little mirror, in an antique frame, which must have done service for at least two centuries, and, beside it, a tall one-day clock older still, as its mechanism pointed only with one hand to the hours, leaving the imagination at liberty to calculate the intervening minutes. But the *chef-d'œuvre* was the fireplace—in its deep recess almost the size of a small room—with its great oven for baking bread, and the wide ingle on either side, with a beehive chair in each, in one of which the old Schoolmaster was wont to read and meditate.

STEWART. Miss Mapleson has been telling me, Mrs. Hodge, something about your father ; he seems to have been a remarkably fine old man.

MRS. HODGE. He was, indeed, for, though poor in this world, he was one of God's own children, and therefore richer than a king without that blessed relationship.

STEWART. Very true, Mrs. Hodge, and I hear that you are one of God's children also.

MRS. HODGE. Praise be to His Name, I am. My father and my dear mother, who has long since gone to be with Jesus, brought me up "**in the nurture and admonition of the Lord**"—*Eph. vi. 4*,—as I am endeavouring to train this little girl, whom God has given my dear husband and me to educate for Himself.

AMY. That is the right way of putting it, Anne. I think it is said in one of the Psalms, that "**Children are an heritage of the Lord**"—*Psalm cxxvii. 3*,—and it would be well were they generally so considered.

STEWART. May I ask you, Mrs. Hodge, how long it is since you have been converted ?

MRS. HODGE. I have no remembrance, sir, of having ever been converted at all.

STEWART. How do you make that out ? You have just told me that you are a Christian.

MRS. HODGE. I trust I am, sir. I know God as the only true God, and Jesus Christ whom He hath sent, and this is life eternal.—*John xvii. 3*.

STEWART. But how can you know this without having been converted ?

MRS. HODGE. Our Lord says that “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit.”—*John iii. 8*. Some souls are brought forth amid the fierce storms of sin and sorrow, and some come into life as gently and silently as the seed, which doth “spring and grow up, he knoweth not how—first the blade, and then the ear: after that the full corn in the ear.”—*Mark iv. 27, 28*. I was taught to love God from infancy, and I cannot remember the time when I did not love Him, for, though I have sinned as others, His gracious Spirit always made me penitent, and drew me back to Himself, so that I have loved Him even on.

AMY. Is not that a sweet experience, Mr. Stewart, though it has not been ours? God’s ways are wonderful, and we should, indeed, be thankful that we have been brought to Him, even though it has been through the storm.

STEWART. Truly so; but I am glad that I have heard Mrs. Hodge’s testimony, because I was educated with the idea that, unless we could tell the day and the hour of our conversion, we could never be sure of our effectual call. I now see that such teaching is wrong, for the ways of God are various in bringing His creatures to Himself. This should make us very diffident in our judgment of others. Do you remember the rebuke which Laertes gave to the Priest who refused to sing the Requiem at poor Ophelia’s grave?

“I tell thee, churlish Priest,
A ministering angel shall my sister be
When thou liest howling.”

AMY. I don't remember your quotation, but, if I mistake not, there is some passage of Scripture which says "**Judge nothing before the time**"—*i Cor. iv. 5*,—and I am sure that that is good advice, for how can we possibly judge aright when we do not know the hidden circumstances of the case? It is only God Who knoweth all things, Who can judge righteous judgment.

STEWART. I agree with you entirely. Had Augustine and Calvin only acted on this principle they would never have made that awful Creed of Eternal Reprobation, which cuts at the very root of the true character of God. They judged of Him falsely, and made Him, in their doctrine, far more blamable than themselves.

Dear Mrs. Hodge, Miss Mapleson has spoken to me so highly of your father that I value his opinion much, and would be very glad if you could tell me what his thoughts were respecting God's dealings with His creatures in the future. Did he, with the so-called Orthodox, believe in the eternal misery of the lost?

MRS. HODGE. No, sir, he did not; and, let me humbly but firmly say, neither do I. You see, sir, my father, though a schoolmaster, did not possess what is called scholarship, which so often leads men astray; and he did not take his ideas from secular books, but from the Word of God. The Bible was to him Law as well as Gospel, and he tested everything by its teaching. He asked the Holy Spirit to guide him into all truth, and his simple, childlike mind was enabled to grasp the knowledge of mysteries, which are hidden from the wise and learned of this world.

STEWART. I wish we had more of such men. I think it was my own learning that kept me so long away from the

truth. I see now “the simplicity that is in Christ.”—
2 Cor. xi. 3.

MRS. HODGE. Praise be to God for this, for our Lord declares “Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein.”—
Mark x. 15.

STEWART. Did your good father believe that all the Heathen would be saved?

MRS. HODGE. Yes, sir, implicitly, and not only all the Heathen, but all the fallen angels, including Satan himself.

STEWART. He could not go farther than that; but what were the grounds of his belief?

MRS. HODGE. It was ten years ago last month, (I remember the time well, because the Lord had just taken to Himself our dear firstborn baby), that our late Rector kindly called to see us. He was a very clever and learned man, so much so that he has since been made Headmaster of one of our great Public Schools. In the course of conversation he remarked what a mercy it was that we might be sure of our boy’s salvation, for, if he had grown up, he might perhaps have turned out like Will Evans, whom God had just sent to Hell to be tormented for ever and ever. This Will Evans was a wild, swearing fellow, the terror of the neighbourhood, who, after his last drunken bout, was found next morning dead in a ditch, into which he had fallen on his way home.

AMY. I remember him perfectly well, Anne; and I should not have liked to have met him alone.

MRS. HODGE. My father knew that he had been a disgrace to the village, but, when the Rector talked of his

suffering Hell torments for all eternity, he respectfully begged to differ from him. The Rector seemed amazed that a poor Schoolmaster should dare to dispute his authority in the matter, and triumphantly quoted the text, "**These shall go away into everlasting punishment.**"

—*Matt. xxv. 46.* But my father was not to be cowed, and quietly said, "Kindly permit me, sir, to give you the reasons for my objecting," to which the Rector replied, "Go on, Williams, I shall hear what you may have to say;" so my father answered to the following effect.

"**God is Love**"—*1 John iv. 8, 16,*—and it is impossible for Him to do anything contrary to His own nature, for "**He cannot deny Himself.**"—*2 Tim. ii. 13.* This Will Evans was not thirty when he died. His parents utterly neglected his moral training from childhood, and no one, as far as I know, except it might have been myself, ever said a word to him to lead him in the right way. The man was doubtless a wicked sinner, and I would be the last to free him from responsibility. Still, in his case, there were extenuating circumstances, for, had he been better cared for as a child, I do not believe that he would have become so bad as a man.

Now, sir, you say that God consigns this man, and, I presume, others like him, to endless torture in Hell. Pray, think what this implies—the dead body raised up and made immortal, and capable of enduring pain so excruciating that no human being, as at present constituted, could stand it for five minutes. Yet you say that this God, Who is called in the Bible **LOVE**, and Whom we ourselves know to be **LOVE**, would suffer His creatures, who were brought into existence without any wish of their own, to be tormented for ages without end. Surely it is utterly incredible that a

Being, such as God is, could so act in flat contradiction to His own Self, as conduct, such as this, would prove Him to be devoid of all justice and mercy. There is no proportion whatever between the sins of Time and the torments of Eternity, whereas our Lord tells us that there is an equitable proportion in the punishment of sin, many or few stripes, as each case may demand—*Luke xii. 47, 48*,—and that the sinner shall not come out till he have paid “**the uttermost farthing**”—*Matt. v. 26*,—which shows, however, that there will be deliverance at last.

STEWART. What did the Rector say to that, Mrs. Hodge? I think your father put the case most forcibly.

MRS. HODGE. He said that he had never considered the matter so seriously before, and that it really seemed as if it would be impossible for God to act as he had supposed He would, but he did not yet see how he could get over the difficulty implied in the words, “**These shall go away into everlasting punishment.**” My father then spoke somewhat as follows: “Sir, I am no scholar, but I think there must be something wrong in the translation of these words, because God cannot contradict Himself, and I could point out many passages where the Scriptures declare that all will be saved at last, such as—

“Behold, all souls are Mine.”—*Ezek. xviii. 4*.

“The bread which I will give is My flesh, which I will give for the life of the world.”—*John vi. 51*.

“As in Adam all die, even so in Christ shall all be made alive.”
1 Cor. xv. 22.

“Who gave Himself a ransom for all, to be testified in due time.”
1 Tim. ii. 6.

“That He, by the grace of God, should taste death for every man.”
Heb. ii. 9.

“He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.”—*1 John ii. 2*.

"Now, sir, may I ask you," continued my father, "why you should take one such text as you have named, which, in its teaching, is directly opposed to the revealed character of God, and place it against such plain passages as those which I have quoted, which are entirely in accordance with His character? Surely, it is not right to build such an awful doctrine as Eternal Misery on such a questionable foundation."

The Rector then shook hands with my father and said, "I thank you, Williams, for speaking so plainly. I had no idea you could have adduced such strong arguments for your belief in the non-eternity of Future Punishment. I frankly admit that I cannot now answer you, but I shall look into the subject closely. May God bless you; I am sure your heart is right, whatever your doctrine may be."

AMY. That was kind and candid of the Rector. Did he ever call at your cottage again?

MRS. HODGE. Yes, Miss, in about a month he came back and saw father. He said that he had very carefully looked into the Greek of the passage, "**These shall go away into everlasting punishment**," and he had found that the words "everlasting punishment" would be much better and more literally rendered by "age-lasting correction," which, of course, bears a totally different meaning from that which the authorised version gives. He further remarked that, with his Bible and Concordance, he had gone into the matter diligently, and had come to the conclusion that my father was right respecting the non-eternity of Future Punishment and the Final Salvation of All, and that he himself had been in the wrong, and he cordially thanked him for speaking as he had done.

STEWART. I call that Rector a regular brick. It is not every learned scholar that would confess his indebtedness to a provincial Schoolmaster. Did your father also speak specially to the Rector about the lost Angels?

MRS. HODGE. Not at that time, sir, but he did so afterwards, when he went to consult him respecting the proper meaning of certain Hebrew and Greek words used in the Bible, and he has talked to me about them often.

STEWART. I should like very much to know his thoughts on that subject, and so, I am sure, would Miss Mapleson, also.

MRS. HODGE. It is not given to all to know the mysteries of the Kingdom, for the knowledge of such is only given to those who themselves possess something of the Spirit of God, so that they can enter, as it were, into His very heart, and feel how truly good, and holy, and wise, and great He is. I have heard my father speak to some who only laughed him to scorn, and almost turned again to rend him, because they lacked the spiritual understanding to discern the deep things of God, so that he afterwards became more reserved. He has, however, left a manuscript on Ultimate Salvation, both of angels and of men, for the use of myself and any others who might wish to consider the subject. As Miss Mapleson and yourself are both anxious to learn more of God, and His wondrous purposes of grace, I shall willingly lend you this manuscript, to make what use of it you please, on your undertaking to return it to me soon, for I value it very highly.

STEWART. I am sure that Miss Mapleson and myself are greatly obliged to you for your kindness. We are but beginners in the divine life, but our hearts' desire is to know

God and His truth, and you may be certain that we shall not sit in the seat of the scornful.

Amy and Stewart sincerely thanked Mrs. Hodge for their pleasant visit and the manuscript, which they promised to return before long, and left the cottage for Rookwood Hall. Loving and interesting was their talk by the way; but, as it can be better imagined than described, it will be well to leave it to the imagination of the reader.

On their arrival at the Hall they found that the Rector and his wife had called and asked Sir Thomas, Lady Mapleson, Amy, her brother, and Stewart to a quiet dinner at 5 o'clock next day, which invitation Lady Mapleson had provisionally accepted for them all. Stewart was glad of this, especially as he wished to show the old Schoolmaster's manuscript to the Rector, and get his opinion on the subject in which he and Mapleson were so deeply interested. Before retiring to rest they had arranged to read it by themselves, and both were delighted and surprised with the manner in which the old Schoolmaster had performed his work.

CHAPTER IV. ULTIMATE SALVATION.

PART I.

THE RESTORATION OF ALL ANGELS.

PERSONS REPRESENTED.

REV. GEORGE ELLIS, M.A., *Rector of Rookwood.*

MRS. ELLIS, *wife of Rev. George Ellis.*

REV. WILLIAM SELEORNE, B.A., *Curate of Rookwood.*

THE GUESTS *from Rookwood Hall.*

SCENE.

The Rectory, Rookwood.

The Rector of Rookwood was not much past middle age. His frank, genial disposition had endeared him to his people; and his clear, practical sermons had done many of them much good. In his ministry he was thoroughly Evangelical, but, while he preached the three R's—Ruin, Regeneration, and Redemption—with the full power of an earnest heart, he did not narrow the love of God to the few of His Elect, but believed that it reached to all mankind. The Scriptures exhorted him “**that supplications, prayers, intercessions, and giving of thanks be made for all men**”—*1 Tim. ii. 1*,—and he drew the very reasonable conclusion that that exhortation

would not have been given, had “all men” not been included within the pale of salvation. He took the Bible literally, and when it tells us that Christ Jesus “gave Himself a ransom for all, to be testified in due time”—*1 Tim. ii. 6*,—he did not think it honest to pervert the plain meaning of words, as, alas! so many do, by making *huper pantōn*—“for all”—to signify only “for some.”

Mrs. Ellis was an excellent lady, and a true helpmate for her husband. Having no family of her own, she devoted much of her time to Mothers’ meetings and other parochial works, in which she was of great service. She did not see with her husband as regards the Ultimate Salvation of All, but went so far as to hope that he might be right, and was content to leave the issue with God. She was one of those timid souls who have not the courage to question the teaching they received in their youth, even though they may inwardly wish it had been otherwise,

“Letting I dare not, wait upon I would.”

Mr. Selborne, the Curate, was the eldest son of Mr. Ellis’s sister, whose husband had died, leaving her in rather straitened circumstances with a numerous family; and Mr. Ellis had kindly offered to bring him up as his own. About a year ago, he had taken his degree at Oxford, and had since been ordained to the curacy under his uncle at Rookwood. He was High Church, and a good man at heart, but it was rather a trial to him to be placed in a sphere where he had no opportunity of carrying out his priestly predilections; for, with all his gentleness, his uncle had a strong will, especially with regard to religious matters, and would not permit any innovation in the plain service. Even the choir boys, much to Selborne’s

disgust, had no surplices. The Rector was deeply distressed that the Jesuits had secretly educated so many young men to take orders in the Church of England, so that, by their instrumentality, it might be made the stepping-stone to Rome; it being said that already twelve hundred English clergymen now hear confessions in private. He grieved that they sought, by sacerdotal teaching, to transfer to themselves the priesthood of Christ; and, by auricular confession, to beguile unstable souls and destroy the peace of families. He considered Romanism but revived Paganism—the Vatican but another Pantheon—only immeasurably worse, inasmuch as Venus was never so slavishly worshipped as Mary, and the priests of Jupiter were never guilty of such atrocities as those perpetrated by the myrmidons of the Pope. He knew that the Romanism of to-day is, in spirit, the same as it was a thousand years ago: and that its avowed object is to restore its supremacy in England; the effect of which would be to crush by the Confessional every feeling of honour and conscience, and to uproot by the Inquisition every thought of liberty and truth. So the Rector determined, to the best of his ability, to have the service as simple as possible, in the hope of, in some measure, counteracting the evil that is now being done through priestly pretensions and elaborate ceremonies. He believed that an ostentatious ritual, and exuberance of Church millinery, only tend to draw the heart of the worshipper to the creature instead of to God, and so make religion a mere outward performance instead of a true inward reality.

The Rectory was about three-quarters of a mile from the Hall. It was old but commodious, though without much

artistic beauty as regards architectural design, for, on more than one occasion, sundry rooms had been added to the original structure by former Rectors, who had been blessed with unusually large families, and these had been made without much regard having been paid to uniqueness of style. It was not far from the Severn, and was surrounded by a capital garden, a good orchard, and grass fields, which were more than sufficient for the keep of the Rector's pair of horses and cow.

At dinner Stewart took the opportunity of speaking to Mr. Ellis about the old Schoolmaster's manuscript, and the matter took a turn which he did not expect. Mr. Ellis said: "Ladies and Gentlemen,—I have a proposition to make. This is a very fine evening, and I beg to suggest that, instead of our going to the drawing-room after dinner, we adjourn to the summerhouse and have tea there. Mr. Stewart has got a manuscript on Ultimate Salvation, written by the late old Schoolmaster of the cottage at Down (who, I believe, was as worthy a man as ever breathed), and we'll ask him to read it to us. I daresay it will be what is called heretical, but I think most of us can stand fire. You know the dictum of Bishop Warburton—'Orthodoxy is my doxy, and heterodoxy is another man's doxy.' What say you to this?"

All seemed pleased at the proposal, so, after dinner, they went to the summerhouse. It was very large, and under the shadow of noble trees, with a beautiful view of the adjacent country, the silver Severn here and there gleaming between its banks. When they were all comfortably seated, sipping their tea and coffee, and some of them indulging in the fragrant weed from Cuba and Virginia, Stewart said: "Mapleson and I were so anxious to know

what the old Schoolmaster could say as to the Final Salvation of All, that we sat up till the small hours of this morning reading his manuscript. It was stiff work, for, though based on Scripture, and written in a clear style, some of the things brought forward were so new to us that they required close attention and verification. The manuscript is divided into two parts, 1st, the Restoration of All Angels, and, 2nd, the Restoration of All Men, and I think the first would be quite enough for us this evening. Another opportunity could, doubtless, be found for the second before long.

SIR THOMAS. I concur entirely with what Stewart says. If it was stiff reading for him, it will certainly be far stiffer for me, and perhaps for some more of us here, and I would suggest that we keep the second part till to-morrow. My wife and I shall be very happy then to see all the present company at the Hall at two o'clock to lunch, after which, if the day be fine—which, from present appearances, I quite expect—we shall adjourn to our summerhouse, or, if not fine, to the drawing-room. Dinner at 7, then a little music, to assist at which I hope our good friend Mr. Selborne will kindly bring his flute.

This proposition being at once agreed to, Stewart began reading

ULTIMATE SALVATION.

PART I.

THE RESTORATION OF ALL ANGELS.

The whole confusion among the religions of the world, whether Heathen, Jewish, Christian, or Mohammedan, has arisen from a misunderstanding of the true character of God.

"Because, when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened."—*Rom. i. 21.*

Hence all mere outward carnal forms of worship are included under the name of Babylon.

To know God aright we must strip ourselves of ourselves, and become as little children, willing to be taught by God Himself. Such He delights to instruct, both by the inner voice of His Spirit and by the oracles of His written Word. Wisdom cries—

"Blessed is the man that heareth Me, watching daily at My gate, waiting at the posts of my doors."—*Prov. viii. 34.*

In the first place, therefore, let us see how God reveals Himself to us in His own Word.

1.—HIS OMNIPOTENCE.

"I am the Almighty God."—*Gen. xvii. 1.*

"Behold, the heaven and the heaven of heavens is the Jehovah's thy God, the earth also, with all that therein is.—For the Jehovah your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward."—*Deut. x. 14, 17.*

"Thine, O Lord, is the greatness and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O LORD, and Thou art exalted above all. Both riches and honours come of Thee, and Thou reignest over all; and in Thine hand it is to make great, and to give strength unto all."—*1 Chron. xxix. 11, 12.*

"That men may know that Thou, whose name alone is JEHOVAH, art the Most High over all the earth."—*Ps. lxxxviii. 18.*

2.—HIS OMNISCIENCE.

"The Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts."—*1 Chron. xxviii. 9.*

"His eyes are upon the ways of man, He seeth all his goings. There is no darkness nor shadow of death, where the workers of iniquity may hide themselves."—*Job xxxiv. 21, 22.*

"For there is not a word in my tongue but lo, O Jehovah, Thou knowest it altogether."—*Ps. cxxxix. 4.*

"Neither is there any creature that is not manifest in His sight; but all things *are* naked and opened unto the eyes of Him with Whom we have to do."—*Heb. iv. 13.*

3.—HIS WISDOM.

"He is wise in heart, and mighty in strength."—*Job. ix. 4.*

"The Jehovah of hosts, *which* is wonderful in counsel and excellent in working."—*Isa. xxviii. 29.*

"He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion."—*Jer. x. 12.*

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord, or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed to Him again? For of Him, and through Him, and to Him, *are* all things: to Whom be glory for ever. Amen."—*Rom. xi. 33—36.*

4.—HIS HOLINESS.

"Who is like unto Thee, O Jehovah, among the gods? who is like unto Thee, glorious in holiness, fearful in praises, doing wonders.—*Exod. xv. 11.*

"Ye shall therefore be holy, for I *am* holy."—*Lev. xi. 45.*

"Holy and reverend is His name."—*Ps. cxi. 9.*

"Holy, holy, holy *is* the Jehovah of hosts."—*Isa. vi. 3.*

"Who shall not fear Thee, O Lord, and glorify Thy name? For Thou only *art* holy; for all nations shall come and worship before Thee; for Thy judgments are made manifest."—*Rev. xv. 4.*

5.—HIS JUSTICE.

"A God of truth and without iniquity: just and right is He."—*Deut. xxxii. 4.*

"Excellent in power and in judgment, and in plenty of justice: He will not afflict."—*Job xxxvii. 23.*

"Justice and judgment *are* the habitation of Thy throne."—*Ps. lxxxix. 14.*

"Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, thou King of saints."—*Rev. xv. 3.*

6.—HIS TRUTH.

"God *is* not a man that He should lie, neither the son of man that He should repent: Hath He said, and shall He not do it? Hath He spoken, and shall He not make it good?"—*Num. xxiii. 19.*

" Know therefore that the Jehovah thy God He is God, the faithful God which keepeth covenant and mercy with them that love Him and keep His commandments, to a thousand generations."—*Deut. vii. 9.*

" Not one thing hath failed of all the good things which the Jehovah your God spake concerning you; all are come to pass, and not one thing hath failed thereof."—*Joshua xxiii. 14.*

" Wherefore let them that suffer commit the keeping of their souls to Him, in well-doing, as unto a faithful Creator."—*1 Pet. iv. 19.*

7.—HIS INFINITUDE.

" Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"—*Job xi. 7.*

" Great is the Jehovah and greatly to be praised, and His greatness is unsearchable."—*Psa. cxlv. 3.*

" Hast thou not known? Hast thou not heard that the Everlasting God, the Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding."—*Isa. xl. 28.*

8.—HIS UNCHANGEABLENESS.

" I am the Jehovah, I change not."—*Mal. iii. 6.*

" Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it with an oath."—*Heb. vi. 17.*

" The Father of Lights, with Whom there is no variableness neither shadow of turning."—*James i. 17.*

9.—HIS ETERNITY.

" The Eternal God is thy refuge and underneath are the everlasting arms."—*Deut. xxxiii. 27.*

" Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God."—*Psa. xc. 2.*

" Yea, before the day was I am He; and there is none that can deliver out of My hand. I will work, and who shall let it?"—*Isa. xlivi. 13.*

" Holy, holy, holy, Lord God Almighty, which was, and which is, and which is to come."—*Rev. iv. 8.*

10.—HIS LOVE AND GOODNESS.

" The Jehovah, the Jehovah God, merciful and gracious, long suffering, and abundant in goodness and truth."—*Exod. xxxiv. 6.*

" The Jehovah is gracious, and full of compassion, slow to anger and of great mercy. The Jehovah is good to all, and His tender mercies are over all His works."—*Psa. cxlv. 8, 9.*

"Let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Jehovah which exercise loving-kindness, judgment, and righteousness in the earth, for in these *things* I delight, saith the Jehovah."—*Jer. ix. 24.*

"That in the ages to come He might show the exceeding riches of His grace in His kindness towards us through Jesus Christ."—*Eph. ii. 7.*

"God is love"—*I John iv. 8, 16.*

11.—HIS LONG-SUFFERING AND PATIENCE.

"The Jehovah is long-suffering and of great mercy, forgiving iniquity and transgression."—*Num. xiv. 18.*

"Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness."—*Neh. ix. 17.*

"I dwell in the high and holy *place*, with him also *that is* of a contrite heart, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I shall not contend for ever, neither will I be always wroth, for the spirit would fail before me, and the souls which I have made."—*Isa. lvii. 15, 16.*

"Turn unto the Jehovah your God, for He is gracious and merciful, and of great kindness."—*Joel ii. 13.*

"Despisest thou the riches of His goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?"—*Rom. ii. 4.*

"Account that the long-suffering of the Lord is salvation."—*2 Pet. iii. 15.*

12.—GOD THE JEHOVAH IS THE ONLY TRUE AND LIVING GOD.

"Unto thee it was showed that thou mightest know that the Jehovah He *is* God, and *there is* none else beside Him."—*Deut. iv. 35.*

"The Jehovah our God is one Jehovah."—*Deut. vi. 4.*

"O Jehovah, God of Israel, which dwelleth *between* the Cherubim, Thou art the God, even Thou alone, of all the kingdoms of the earth. Thou hast made heaven and earth."—*2 Kings xix. 15.*

"I am the Jehovah, that is My name; and My glory will I not give to another."—*Isa. xlvi. 8.*

"I am the Jehovah, and there is none else."—*Isa. xlvi. 6.*

"The blessed and only Potentate, the King of kings and Lord of lords, Who only hath immortality, dwelling in the light which no man can approach unto, Whom no man hath seen or can see; to Whom be honour and power everlasting. Amen."—*I Tim. vi. 15, 16.*

Such is the character which the Scriptures give of our ever-blessed God. The Westminster Divines have well summarised His attributes in the Answer to Question 7, “What is God?” in their Larger Catechism:

“God is a Spirit in and of Himself, infinite in being, glory, blessedness, and perfection; all-sufficient, eternal, unchangeable, incomprehensible, everywhere present, almighty; knowing all things, most wise, most just, most merciful and gracious, long-suffering, and abundant in goodness and truth.”

Yet, as if it had been intended to exhibit the marvellous inconsistency of the human mind, these very men, a little farther on, in giving the Answer to Question 29, “What are the punishments of sin in the world to come?” in the same Catechism, thus speak:

“The punishments of sin in the world to come are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in Hell-fire for ever.”

They thus, “at one fell swoop,” destroy all God’s justice, and wisdom and unchangeableness, and power and love, and goodness and compassion and long-suffering, and declare Him to be, before angels and men, the most merciless Being in the universe.

Poor human nature! what a mixture, what a mystery, what a contradiction it is!

In the still Eternity, before the ages began, God was alone, perfect in Himself, without manifestation. But He was Love, and He determined to reveal Himself through works of creation, so that innumerable millions of creatures might enjoy themselves in Him for ever.

In order that these creatures might love God by reciprocating His Love, and not be as mere machines, it was necessary that they should be endued with intelligent minds

and free wills, though such a gift involved the possibility of a fall, because, from their very nature, they would not be impeccable, otherwise they would have the attribute of the Unchangeableness of Deity, which would be impossible. God was, of course, well aware that sin would enter into the universe through the creature, but, in His Wisdom and Love, He provided, before creation, the remedy for it in the person of the Lord Jesus Christ, His Only Begotten Son, who, in the fulness of time, became God manifest in the flesh, to **PUT AWAY SIN** by the sacrifice of Himself.

By the Lord Jesus Christ, Who is the Word of God, Who was with God, and was God, all things were made that were made—*John i. 3*, the Angels first. Of these, the mightiest of all, as I believe, was Lucifer, who, after a time, in the pride of his heart, wanted to be as God. It was he of whom it is written “**Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee.**”—*Ezek. xxviii. 14, 15*. But he is also called “**the dragon, that old serpent, which is the Devil and Satan**”—*Rev. xx. 2*; and of whom Jesus said, “**I beheld Satan as lightning fall from heaven.**”—*Luke x. 18*.

Do not be stumbled at the fact of God permitting the introduction of evil. He is not the Author of it, for that He could not be, owing to His Spiritual nature of holiness, but it came through the fallibility of the creature. He allowed that it should arise for the creature’s greater good. The Persians of old acknowledged two Gods, so, in order

to disabuse men's minds as to the supposed plurality, God declares, “I am the Jehovah, and there is none else. I form light and create darkness: I make peace and create evil: I the Jehovah do all these things.”—*Isa. xlvi. 6, 7.* I am informed that the Hebrew word here used for “evil,” pronounced without points, *ro*, comes from a verb which signifies literally “to break, breaking some established order or preconceived design,” and means calamity, trouble, adversity, affliction, as well as evil, as may be seen by consulting *The Englishman's Hebrew and Chaldee Concordance*, under *ro*, and that it should be rendered *calamities* in this passage, as also in *Amos iii. 6*, for God did not originate evil, although, for wise purposes, He directs calamities, which are caused by it, to fall both upon nations and individuals as chastisements for their sins. Evil is not always a sin, though sin is always an evil; thus, a pestilence, though an evil, would be a calamity but not a sin.

These words in Isaiah were spoken in the reign of Cyrus, when the Magian religion prevailed in Persia. They were intended to deny and counteract the principal tenet of that system, which was that there are two Deities—Oromades, the God of Light or Good, and Arimanus, the God of Darkness or Evil. God, by the Prophet Isaiah, testifies that He alone is the Jehovah, employing good and evil as His creatures in the government of the world, of which He is the Sole Arbitrator, as infinite in Love as He is in Power. In later times the Manichees, or Manichæans, the disciples of Manes, grafted this portion of the Persian Creed on a corrupted form of Christianity. The great Augustine of Thagaste, afterwards the Bishop of Hippo,

ERRATA.

- Page 56, line 16 from top, for "unnecessarily" read "necessarily."
- Page 119, lines 9 and 10 from top, for "coarse-grained oatmeal" read "coarse oatmeal porridge."
- Page 123, line 6 from top, for "gras" read "grâce."
- Page 181, line 11 from bottom, for "free" read "fore."
- Page 182, line 5 from top, for "Dr. Southwood" read "Dr. Southwood Smith."
- Page 202, line 9 from top, for "Him" read "him."
- Page 204, line 6 from bottom, for "*Rom. v. 26*" read "*Rom. v. 20*."
- Page 206, line 3 from top, for "whose" read "where."
- Page 220, line 8 from top, for "2 *John ii. 2*" read "1 *John ii. 2*."
- Page 234, line 16 from bottom, for "1 *Kings*" read "2 *Kings*."
- Page 249, line 10 from bottom, for "2 *Cor. xii. 4*" read "2 *Cor. xii. 4*."
- Page 284, line 8 from bottom, for "Son" read "God."
- Page 317, line 15 from bottom, for "Tripartite State" read "Tripartite Nature."
- Page 322, line 12 from top, for "on Hell" read "or Hell."
- Page 325, line 16 from bottom, for "1 *Thess. i. 9*" read "2 *Thess. i. 9*."
- Page 326, line 16 from top, for "1 *Thess. i. 9*" read "2 *Thess. i. 9*."
- Page 388, line 2 from top, for "Son" read "sons."
- Page 408, line 9 from top, for "His" read "its."

was seduced by its teaching in his early years, but renounced it on his conversion. In our own days, the so-called Orthodox Christians, although they do not like to own it, seem to be Ditheists also, for they practically acknowledge the duality of gods—in the Jehovah, the God of Good, and Satan, the God of Evil, and, according to their belief, the latter should logically be accounted the more mighty of the two, inasmuch as he ostensively reigns over by far the greater number of subjects in this world, and will also, as they think, do so in the world to come for all eternity.

Let us be fully assured that “**there is but one God, the Father, of Whom are all things**”—*1 Cor. viii. 6*—and that He tempts no one, as it is written, “**Let no man say, when he is tempted, I am tempted of God.** ; for **God cannot be tempted with evil, neither tempteth He any man, but every man is tempted when he is drawn away of his own lust, and enticed.**”—*Jam. i. 13, 14*. But God sees the end from the beginning—all circumstances which can possibly happen, a knowledge which no creature can ever possess. He brings good out of evil, as He “**commanded the light to shine out of darkness**”—*2 Cor. iv. 6*. This may appear a paradox, but it is true. Take an example which meets us every day. We suffer hunger, and hunger is an evil, but it is through this very evil that our lives are sustained; for, if we did not hunger, we would not eat, and, if we did not eat, we would die. And this truth applies to moral as well as to physical evil. As this is an important fact, let me illustrate it by giving two short extracts from a very fine work on *The Divine Government*, by the late Dr. Southwood Smith, 5th Ed. Triübner and Co., London, 1866.

As REGARDS PHYSICAL EVIL.

"All natural evils are reducible to one, namely, pain. There is nothing in the nature and motion of matter, nothing in any actual or possible result of these which is considered evil, that is not so denominated, only because its ultimate effect is to produce in the sensitive creation uneasy sensations, that is, pain. But there is no pain which has not for its object the production of good. There is no motion of matter which produces pain to an animal, unless that motion tend to the animal's destruction, and the pain occasioned by the injuring cause serves to prevent the injury. In proportion, therefore, as the preservation of the being is a good, this pain is a good."—*p.* 66.

As REGARDS MORAL EVIL.

"It is universally acknowledged that moral evil is essential to the existence of some virtues. Forbearance, forgiveness, clemency, generosity, resistance to temptation, devotedness to the reformation of vice—all these unnecessarily imply the prevalence of moral evil. Moral evil then constitutes an essential part of that discipline to which we are indebted for the formation and vigour of the highest excellencies. This is a separate and a decisive proof of the beneficial operation of moral evil in general, and it is a presumptive proof that it will be ultimately beneficial in every instance."—*p.* 73.

We thus see the introduction of sin into the universe through him who is called the Devil and Satan. Perhaps, also, we may get a hint as to the extent of his rebellion from *Rev. xii. 4.*, where it is said "**his tail drew the third part of the stars of heaven;**" at all events we know that the number of angels who fell with him is very great. Satan is not in Hell now, as so many suppose him to be; on the contrary we are told in Scripture that he, "**as a roaring lion, walketh about, seeking whom he may devour.**"—*1 Peter v. 8.* It is not till the commencement of the Millennium that he will be bound and thrown into the bottomless pit, "**that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed for a little season.**"—*Rev. xx. 3.* After the Millennium and subsequent rebel-

lion, he will be “cast into the lake of fire, where the Beast and the False Prophet are, and shall be tormented day and night for the ages of the ages.”

—*Rev. xx. 10.* We find, therefore, that sin will exist after the Millennium, but, when the ages of the ages have run their appointed course, it will entirely cease, because all things will be made new.—*Rev. xxi. 5.* The Mediator, Christ, will reign in His mediatorial kingdom, till all things are put into orderly subjection under His authority.—*1 Cor. xv. 27.*

With regard to some of the mysterious workings of Satan and his angels in this world, we get a peep behind the scenes in several parts of Scripture, more especially in the fearful trials of our blessed Lord in the wilderness, as recorded in the Gospels:—*Matt. iv. 1—11*; *Mark i. 12, 13*; *Luke iv. 1—13*. Before Him Satan put the most subtle temptations, but Christ, as “The Last Adam,” “The Second Man, the Lord from Heaven”—*1 Cor. xv. 45, 47*,—triumphed in every point, proving Himself to be without sin (*Heb. iv. 15*), the only Daysman able to redeem the fallen creature.

It was Satan who, as “the Serpent, beguiled Eve through his subtlety”—*2 Cor. xi. 3*—and it was one of his lying spirits, as seen by Micaiah in vision, whom God permitted to entice Ahab to go up and perish at Ramoth Gilead.—*1 Kings xxii. 19—23*. Again, look at *Job i. 6—12* and *ii. 1—7*, when the sons of God went to present themselves before Jehovah, and Satan also came among them, and was allowed to afflict Job with the most grievous calamities, sparing only his life. We see Satan, as the accuser of the brethren, resisting Joshua, the High Priest, at the right hand of the Angel of the Lord (*Zech. iii. 1, 2*),

and again disputing with Michael, the Archangel, respecting the body of Moses.—*Jude* 9. In *Eph. vi. 12* we are informed that “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” What vistas are opened up to our wondering minds in passages such as these!

But we must never forget that, although Satan may fancy he is obstructing, he is only all the while fulfilling God’s designs. Observe, in proof of this, what Joseph said to his brethren who sold him into Egypt, “But as for you, ye thought evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people alive.”—*Gen. l. 20.* And mark what is spoken about the Antichrist, Satan’s masterpiece of iniquity, in *Isaiah x. 5–7.*

“O Assyrian, the rod of Mine anger, and the staff in their hand is Mine indignation. I will send him against an hypocritical nation, and against the people of My wrath will I give him a charge, to take the spoil and to divide the prey, and to tread them down like the mire of the streets. Howbeit He meaneth not so, neither does His heart think so; but it is in His heart to destroy and cut off nations not a few.”

The great thing for us is to have absolute faith in God, being assured that all things in Heaven and on earth, in Hades, in Paradise, and in Hell, are in His power, and that, although we may not be able to comprehend the way, He doeth all things wisely and well, and “that all things work together for good to them that love Him.”—*Rom. viii. 28.* Could we only believe this properly, our minds would be kept in perfect peace, staid in God (*Isa. xxvi. 3*), and we would enjoy that perfect love which casteth out fear.—*I John iv. 18.* Then would we be able to say with Job, “Though He slay me, yet will I trust in Him.”—*Job xiii. 15.*

If it be asked, Can it be possible that such extremely sinful beings as the Devil and his angels be ever saved ? I answer—Yes. It is true that we have not in Scripture one categorical statement to this effect, but we have many passages which prove it indirectly. Contemplate the Character of God in the view of those texts quoted at the beginning of this paper, consider them in the light of His Omnipotence and the long-suffering patience of His Love, and then ask yourself—Could such a perfect God create any being to exist in everlasting misery ? If He did, there must either be another God Who thwarts His power and is, therefore, stronger than He; or His Love is proved to be a failure. But neither of these suppositions can possibly be true, because the God of the Bible declares : “**I am the Jehovah, and there is none else**”—*Isa. xlvi. 6*; “**I am the Jehovah which exercise loving-kindness, judgment, and righteousness in the earth, for in these things I delight, saith the Jehovah.**”—*Jer. ix. 24*.

We have decisive evidence from Scripture to prove that the time will at last arrive, when “the all things” in heaven, in earth, and under the earth will be headed up in Christ, gathered together in one, and reconciled to God, to Whom they are to be delivered up by Christ in perfect order, when **EVERY CREATURE** will join in ascribing blessing and glory and honour and power unto God and the Lamb. Let me refer you to a few passages where this grand consummation is distinctly promised :

“That in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven and which are on earth, *even in Him.*”—*Eph i. 10*.

“And having made peace through the blood of His Cross, by Him to reconcile all things unto Himself, by Him, *I say*, whether *they be* things on earth, or things in heaven.”—*Col. i. 20*.

"That in the name of Jesus every knee should bow, of *things* in heaven, and *things* on earth, and *things* under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."—*Phil. ii. 10, 11.*

"Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father; when He shall have put down all rule and all authority and power."—*1 Cor. xv. 24.*

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that is in them, heard I, saying, Blessing and honour and glory and power be unto Him Who sitteth upon the throne, and unto the Lamb for ever and ever."—*Rev. v. 13.*

Everyone who understands the plain meaning of words, and has no bias to warp his judgment, must see from these quotations the positive reconciliation at last of "the all things" to God, through the Lord Jesus Christ. There is no escape from such a conclusion, because "the all things" comprehend *all* creatures, all in heaven, all on earth, and all under the earth.

Being very desirous of ascertaining the exact rendering in the original of what "the all things" here spoken of comprised, I went specially to consult a great classical scholar, with whom I had the honour of a slight acquaintance while he was Rector of Rookwood, and he kindly gave me some useful information on this point, which I then put into writing, which was approved of by him, the substance of which I now transcribe here.

In *Phil. ii. 10* we are told that in the name of Jesus every knee should bow, namely *epouranion*, that is, all beings belonging to the heavens; *epigeion*—all beings on the earth; and *katachthonion*—all beings under the earth, which classification includes, of course, all intelligent creatures which are in existence, viz. :

1. Not only all the holy dwellers in the higher heavens and paradise, but Satan and all the evil spirits which now inhabit the lower heavens or region of the air.

2. All the inhabitants residing in the present world.
3. All the departed souls in Hades, or the Intermediate State, the same as those mentioned in *Rev. v. 13* as being *hypokatō tēs gēs* (under the earth), and including those described by St. Peter as *seirois zophou tartarōsas*, (being cast down to the dark pits of Tartarus).—*2 Peter ii. 4*.

I am informed on the same unquestionable authority that, in the Greek, the words are even more expressive than in the English of the absolute completeness of this “**R**estitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.”—*Acts iii. 21*. Thus the words “**I**n **H**eaven”—in *Eph. i. 10*, and *Col. i. 20*—are in the Greek *en tois ouranois*, in the heavens, plural; for the Scriptures speak of more heavens than one, as, for instance, “**T**he **Third Heaven,”** in *2 Cor. xii. 2*. *Ouranos* is frequently used interchangeably with the word *epouranios*, for the heavens, of which there are higher and lower. For example, in *Eph. i. 20* Christ is declared to be raised from the dead, and set at God’s right hand, *en tois epouraniois*, in the heavens, that is, in the highest heaven. But, if we turn to *Eph. vi. 12*, we find that, while we are still on earth, we have to fight against the principalities and powers, and world-rulers of this darkness, and the spiritual (host or forces) *en tois epouraniois*, in the heavens, which here means the lower heavens. Satan was thrice called by our Lord “**T**he **P**rince of this **w**orld”—*John xii. 31; xiv. 30; xvi. 11*—and St. Paul termed him “**T**he **G**od of this **w**orld”—*2 Cor. iv. 4*—and “the Prince of the power of the air, the spirit that now worketh in the children of disobedience.”—*Eph. ii. 2*. The “Prince of this world,” “The God

of this world," and "The Prince of the power of the air" thus all refer to the same individual person, even Satan. Now, as it is positively promised that "the all things" in the heavens, as well as on earth and under the earth, are to be *hypotetakta*, literally, "placed in an orderly manner" under Christ, it follows, as an indisputable consequence, that Satan and his hosts, who are now in the lower heavens, or wherever else they may be afterwards, must of necessity be so subjected or put into proper order, when at "the end" Christ will deliver up the whole redeemed creation to God the Father, that He may be "All in All."—*1 Cor. xv. 24—28.*

We read in Jude 6, "The angels which kept not their first estate, and left their own habitations, He hath reserved in everlasting chains under darkness unto the judgment of the great day." The word used for "everlasting" does not here mean really "lasting for ever," as is proved from the fact that these angels are only kept thus bound "unto the judgment of the great day," at which time another Scripture tells us that they will be judged by the Saints of God. "Know ye not that we shall judge angels?"—*1 Cor. vi. 3.*

The angels here mentioned as being now bound are evidently a class by themselves. In the course of my reading, I met with a small book called *Eruvin*, written by a very learned and able scholar, the late Rev. Dr. S. R. Maitland, in which there is an essay on "The Fallen Angels," which, in my opinion, throws great light upon this part of the subject. He thinks that the angels referred to in *2 Pet. ii. 4* and *Jude 6* are the same beings as those who, in *Genesis vi. 2, 4*, are called "the sons of God," and he ridicules the idea, suggested by various commentators,

that those there named the “sons of God” were the posterity of Seth. Men are never so termed in the Old Testament, unless we may except the instance in *Deut. xiv. 1*, in which the Jews, singled out as a peculiar people above all the nations of the earth, are addressed as the children, or sons, of Jehovah. But the expression, *beni ha Aélhim*, “sons of God,” appears to be only spoken of angels, as shown by *Job i. 6, ii. 1, xxxviii. 7*. In the time of Augustine, in most of the manuscripts of the Septuagint, the Hebrew words for “the sons of God” were translated into Greek as *hoi angeloi tou Theou*, “the angels of God,” as stated in *August. de Civ. Dei iv. xxiii.*, which fact is confirmed by this reading being found in the celebrated manuscript *Codex Alexandrinus*. Josephus and many of the Christian Fathers, such as Justyn Martyr, Irenæus, Clemens Alexandrinus, and Tertullian held the same view of this matter.

In *Genesis vi. 4* we read—“There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.” In the Hebrew the word translated “giants” is *Ha Nephilim*, literally “the fallen ones,” from the verb *naphal*, to fall, and no more suitable word than *gigantes*, “giants,” could have been found by the translators of the Septuagint to express the meaning of the word *Nephilim*, for, in Heathen mythology the giants are said to be the sons of Coelus and Terra, a progeny between heaven and earth. The Deluge occurred not long afterwards, and it appears to me that that catastrophe was, in a great measure, hastened by the intercourse of these fallen angels with the daughters of men, for

“God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”—*Gen. vi. 5.*

From the words “and also after that” in *Gen. vi. 4*, and also from *Num. xiii. 33*, it would appear that some angels had thus sinned after the Deluge, for the spies “saw the Nephilim, the sons of Anak, which come of the Nephilim; and we were in our own sight as grasshoppers, and so we were in their sight;” and it may possibly be for this reason that God doomed them to destruction. There may perhaps also be a hidden allusion to the Nephilim in *1 Cor. xi. 10*, where Paul says, “For this cause ought the woman to have power on her head, BECAUSE OF THE ANGELS.” The whole passage is very suggestive—*1 Cor. xi. 2—16.*

Further, that the sin of these angels, mentioned in *Jude*, is, in a certain manner, connected with that of the inhabitants of Sodom and Gomorrah is evident from the seventh verse of that epistle, “As Sodom and Gomorrah, and the cities about them after the same manner as these, *ton homoion toutois tropōn*, went out to commit fornication, and departed after flesh of other kind, are set forth as an example, suffering the vengeance of age-lasting fire.” The “these” in the above verse cannot mean the cities of Sodom and Gomorrah, for in such case the word would have required to be in the feminine, whereas it is in the masculine gender—*toutois*—and can only properly refer to those angels who, like the inhabitants of Sodom, went after other flesh. Now we positively know from Scripture that the wicked sinners of Sodom shall be at last restored, so that, on their recovery, we may legitimately infer the restoration of these Fallen Angels also. I

shall quote the passage relative to the restoration of Sodom, which, I fear, has been to most persons hitherto “as the words of a book that is sealed.”—*Isa. xxix. 11.*

“When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride.”—*Ezek. xvi. 55, 56*; see also *verse 53.*

There is an allusion in *Isa. xxiv. 21, 22*, to another class of Fallen Angels—those who are still free, and now inhabit the air, or lower heavens (*Eph. vi. 12*), already referred to. In the great Day of the Lord, when He maketh the earth empty and waste, and overthrows the Antichrist and his confederate kings, these “High ones that are on high . . . shall be gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.” This imprisonment appears to take place at the time when Satan is to be cast into the bottomless pit at the commencement of the Millennium.—*Rev. xx. 1—3.*

I find on enquiry at the best sources—for I am no Hebraist myself—that the word here used for “visited” is *pakad*, means, “in general, to take notice or care of, either by oneself or by another appointed to do so, to visit, review, oversee, &c.” (*Parkhurst’s Hebrew Lexicon.*). It is sometimes used in a secondary sense, *to visit with punishment*, as “I shall punish (marg. *visit upon*) you, according to the fruit of your doings, saith the Lord.”—*Jer. xxi. 14.* “I will punish them (marg. *visit upon*) for their ways.”—*Hos. iv. 9.*

But I believe that the original meaning of the word “visited” in this passage of Isaiah is the correct one, and that God, after punishing these Fallen Angels for their sins, will visit them with restoration. Just so does God deal

with His rebellious people on earth, when, after their punishment and repentance, He receives them back into favour. Thus, respecting Israel, it is written, “They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the Lord; then will I bring them up and restore them to this place.”—*Jer. xxvii. 22.* “For the Lord their God shall visit them, and turn away their captivity.”—*Zeph. ii. 7.*

I am informed that the famous Latin father, Jerome, although he did not himself believe in the ultimate salvation of all, was lenient towards those who did, and, when commenting on the passage, “After many days shall they be visited”—in *Isaiah xxiv.*—thus remarks:—

“This seems to favour those friends of mine who grant the grace of repentance to the Devil and to demons, after many ages that they too shall be visited after a time.”

Here Jerome evidently used the word “visited” in the sense of “pardoned,” which is the point for which I contend.

The grand chorus of the deliverance of all creation we find in *Rev. v. 13*, already quoted. I believe the very last to acknowledge the supremacy of Christ will be Satan himself. Scripture informs us that Christ came “to destroy him that had the power of death, that is, the Devil.”—*Heb. ii. 14.* And the word here used for “destroy,” “*katargēsē*,” (as I am instructed on the best authority), does not mean “to annihilate,” but “to make without work,” being derived from *kata*, intensive, and *argos*, useless, which latter word is a contraction from *aergos*, from *a*, negative, and *ergon*, work. All souls will then have turned to God, so that Satan will not have one more person to tempt—his occupation will be gone.

His works of evil, like the flames of a spent fire, will all have ceased. According to the Word of God, Christ hath “appeared to put away sin by the sacrifice of Himself.”—*Heb. ix. 26.* “For this purpose the Son of God was manifested that He might destroy the works of the Devil.”—*1 John iii. 8.* How long Satan may hold out alone God only knows, but give in at last he must, because ALL THINGS are to be subjected to Christ, as has been previously shown; and Christ will not deliver up the completed Mediatorial Kingdom to God the Father until this has been accomplished. Then, and not till then, shall our Blessed Lord fully “see of the travail of His soul, and shall be satisfied.”—*Isa. liii. 11.*

Some persons have turned up their hands in pious horror at me, because I have ventured to affirm that Satan himself shall be saved at last, but such “do err, not knowing the Scriptures, nor the power of God”—*Matt. xxii. 29,*—for how could there possibly be a PERFECT triumph of God over Evil, unless EVERY vestige of Evil be removed? Christ came TO PUT AWAY SIN, and sin means sin of all kinds and degrees, whether in spirits or in men. And why should not the first and greatest sinner of all be saved? He needs salvation most. “Is anything too hard for the Jehovah?”—*Gen. xviii. 14.* “With God all things are possible.”—*Matt. xix. 26.* The victory of Christ over him will be far greater than over any of those who, during their time state, were his victims. The work of our gracious Lord will not—at least as I read God’s Word—be completed till he, who was the author of sin, repents of his sins and is forgiven, and knows the power of that love “which passeth knowledge.”—*Eph. iii. 19.*

How can it be otherwise Scripturally and logically, for, if but one soul, whether it be of angels or of men, were finally lost, it would prove defect either in the Love or in the Power of God? But defect would mar the very nature of His Deity, which is a thing impossible to be done, seeing that He is ABSOLUTELY PERFECT. God declares, “**Behold, all souls are Mine**”—*Ezek. xviii. 4*—and how can any right-minded man imagine Him to be so loveless or so weak, that He would permit even one soul to continue in wretchedness for ever, or to be plucked out of His almighty hand?

I am glad to find that I am not alone in holding, what doubtless may appear to many, extreme views as to the ultimate salvation of every fallen creature. I beg to quote some extracts from a Sermon, on *The Final State and Condition of Man*, by a famous dignitary of our Church, the late Bishop Newton, who appears to have gone quite as far in his view of the Final Salvation of All as I do myself.

“To suppose that a man's happiness and misery to all eternity should absolutely and unchangeably be fixed and determined by the uncertain behaviour of a few years in this life, is a supposition even more unreasonable than that a man's mind and manners should be completely formed and fashioned in his cradle, and his whole future fortune and condition depend altogether upon his infancy. . . . Here it is admitted that we are free moral agents, and feel and enjoy our liberty; and shall we be deprived of this liberty hereafter and be bound in the chains of fatal necessity? Repentance is, therefore, not impossible, even in Hell. . . . In the end all must be subdued, so that their punishment may more properly be called indefinite than infinite. . . . It cannot consist with the mercy, or the goodness, or wisdom, or even the justice of the Supreme Being, to punish any of His creatures for no end or purpose, neither for their own correction nor for a warning to others. . . . Time and torments, much more an eternity of torments, must overcome the proudest spirit, and the Devil himself must at last be subdued and submit.”

These views are not in reality extreme, but are only true deductions from the plain proposition, which all Christians profess to believe, but which logically most appear to be unable to solve, namely, that God is absolutely Good, and absolutely Omnipotent. If they reasoned rightly, they would not fail to apprehend that God, being what He is, could not have made one being except for ultimate good, for, otherwise, He could not be absolutely good Himself; nor could He permit an enemy to take one creature out of His grasp, for, if He did, He would not be absolutely Omnipotent. Thus no other possible conclusion can be legitimately drawn from the said proposition than the ultimate salvation of all. As I said before, everything depends upon the received ideal of the character of God. Imagine Him according to the dogmas of the Professing Church, and you will picture an Everlasting Hell; believe in Him according to the teaching of the Bible, and you will perceive an Everlasting Heaven at last. For my own part I much prefer the latter as not only being Scriptural, but best.

All sin is relative and proportional, whether it be a child of three, a man of a hundred, or an angel of ten thousand years; and all sin will be equitably punished in degree, according to the Word of the Lord.

" And that servant which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes. But he that knew not, and did commit *things* worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him will they ask the more.—*Luke xii. 47, 48.*

Were punishment eternal, there would be no proportion, for all stripes would thus become innumerable.

All sin is finite, because it is only creaturely, whereas the atonement for sin was made by Him who is Infinite. He came “**to seek and to save that which was lost**”—*Luke xix. 10*—and He seeks “**until He find.**”—*Luke xv. 4*. “Wherefore He is also able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.”—*Heb. vii. 25*. This promise includes all, whether they may be denizens of this world, or of the darkest prisons of Hades, or of the very lowest abyss of Hell, for Christ gave Himself “**a Ransom for all**”—*I Tim. ii. 6*—and declared “**And I, if I be lifted up from the earth, will draw all unto Me.**”—*John xii. 32*. I would here mention a remark also made to me by the late Rector of Rookwood, that, in the last two passages quoted, the word “men” does not appear in the original, so that the Greek words *huper pantōn*, “for all,” and *pantas*, “all,” are not limited to men, but include all lapsed creatures, doubtless for the very good reason that the Atonement of Christ was intended to meet, and that eventually it will meet, the need of ALL FALLEN BEINGS, whether they be Angels or Men.”

There is one verse in Scripture which, at first sight, might possibly be brought forward by the unlearned, like myself, against the Restoration of Angels. It appeared so at one time to me, but by careful examination, and by consulting those who were qualified to explain the original, I found that the difficulty not only disappeared, but that a strong proof of their ultimate salvation was given. I refer to the passage, “**For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham.**”—*Heb. ii. 16*. You will observe that in this verse there are several words printed in *italics*, which show that those are

not in the original. The true reading you will find in the margin of most Reference Bibles—"Verily He taketh not hold of angels, but of the seed of Abraham He taketh hold."

When the Angels fell they had no excuse, for they had no temptation to leave their blessed habitations, where they might have dwelt in the glory of God's presence for ever. But they rebelled through pride, and thus brought in sin, that one thing in the universe which God hates, but which He, in the meantime, utilizes for purposes of good, and which, when those purposes have been fulfilled, He will for ever put away. With men the case is different, because they fell extraneously; Satan himself, under the guise of a serpent, being the tempter of the woman—*Gen. iii. 1—6*; *i Tim. ii. 14*. To the Angels, therefore, justly belongs the greater condemnation. So, in their fall, Christ did not immediately stretch out His hand to them, but let them sink into their degradation, and continue in it until the time of their judgment, when, as already shown, they will be judged by some of that very race whom, at first, their leader had brought into such misery through sin. And their Restoration cannot commence till their judgment has begun, and it will doubtless go on through the periods of the ages until all are brought into obedience and to the knowledge of the truth in Jesus.

On the other hand, on the very day in which Adam fell, Christ took hold of men, according to the promise, "It (the woman's seed) shall bruise thy (the Serpent's) head, and thou shalt bruise his heel."—*Gen. iii. 15*. So that Christ, Who is the seed of the woman, at once began to be that "true light which lighteth every man that cometh into the world"—*John i. 9*—though it is also

true that, in most cases, and often, it may be, for very long, “**the light shineth in darkness, and the darkness comprehendeth it not.**”—*John i. 5.*

We read in *Hebrews ii. 8, 9*, in connection with *Psalm viii.*,

“Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under Him. But now we see not yet all things put under Him. But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He, by the grace of God, should taste death for every man.”

It required the death of Christ, by His own self-sacrifice, to put away sin and reinstate the fallen creaturehood in harmony with God. When, therefore, He appeared in this world to restore the lost, it was necessary for Him to be made a little lower than the angels, and so He came “**In the likeness of sinful flesh**”—*Rom. viii. 3*—although He Himself was altogether sinless, for He “**Did no sin, neither was guile found in His mouth**”—*1 Pet. ii. 22*—and, in thus taking hold of the seed of Abraham, He became amenable to death.

This most important truth is thus declared in *Phil. ii. 6—8*: “**Who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and, being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.**” It is plain, therefore, that there could have been no justifying salvation for the fallen except through the Atonement of Christ, and this Atonement could not have been made except through death, and Christ could not have died unless He had become man. And the grand result of this

death of Christ, which will eventually culminate in the Restoration of All Angels, as well as in that of all men, we find thus set forth in the words of Holy Scripture—

“ Wherefore God also hath highly exalted Him, and given Him a name which is above every name, that IN the name of Jesus every knee should bow, of *things* in heaven, and *things* on earth, and *things* under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”—*Phil. ii. 9—11.*

I would now call your special attention to the last clause of the *9th verse of the Second Chapter of Hebrews*, where our common version reads, “ **That He, by the grace of God, should taste death for every man.** ” Here the word “ man ” should not have been inserted, because it is not in the original at all : there the expression is *huper pantos*, and should be translated “ for every one,” meaning, of course, for all persons, whether angels or men. But, further, from what I have read in a work called *Universal Restitution*, written by the Rev. George Stonehouse, a most learned clergyman, formerly Rector of Islington, published in 1761, there is very good reason for believing that the *original* reading of the last clause of this *9th verse* was as follows : “ that so He might taste death for all, excepting God,” the words *chariti Theou* (“ by the grace of God ”) having, in later copies, been substituted for the earlier reading—*choris Theou* (“ excepting God ”). As this work is now scarce, and difficult to be obtained, it may be well to make a short extract from it on this particular passage. *Letter xvi. pp 322, 323.*

“ Had Christ tasted death for man only, this had been expressed by *huper pantōn authrōpōn*, for all men. Such being the well-known style of the Scripture Greek, and not by the single neutral adjective, *pantos* as of one, as comprehending the whole creation in one singular term.

“ And therefore we find the ingenious Origen arguing on this text as follows, (see Origen’s comment upon St. John’s Gospel, *tom 2dus de variis nominibus filii Dei, under the name Justitia*) :—‘ Whether,’ says he, ‘ we

read that text in *Heb. ii. 9* (as some copies have it), He tasted death for all by the grace of God, the sense still amounts to the same, since to die for all excepting God is to die for more than man, even all intelligent beings, and to die for all by the grace of God is to die for all, God excepted.'

"But may we not presume, from these words of Origen, that *choris* must have been the most usual reading in the Testaments of Origen's time, and that this reading must have been refused by the copyists after his time, through fear of countenancing the supposed errors of this able Father, since he says that (viz., in his time), *chariti* was read only *in quibusdam exemplaribus, in some copies*, and consequently that *choris* was found in most of the copies at that time extant? Moreover, Origen, being Catechist in Alexandria in 203, and the Epistle to the Hebrews having been written about the year 63, in saying this of *choris*, we affirm that, for 140 years after the writing of this Epistle, *choris Theou*, excepting God, was the reading of most general credit and countenance."

Among other authorities which adopt the reading *choris Theou* ("God excepted"), I may mention the Syriac New Testament (A.D. 100); and Ambrose, the famous Bishop of Milan (A.D. 370), says in his *De fide ad Gratianum, lib. 2, cap. 4*, "Christ tasted death for all, *excepting God*, which is as much as to say, Christ died for all altogether (even for angels), only not for God—God excepted." In later days the learned Bengel, and Cornelius a Lapide, with other eminent scholars, appear to be in favour of the same reading.

We have a somewhat similar expression to "excepting God" in another Scripture—*I Cor. xv. 27*, "But when He saith all things are put under Him, it is manifest that 'He is excepted,' which did put all things under Him," thus again proving the universality of the atonement for THE WHOLE LAPSED CREATION.

I have been the more anxious to answer fully the above objection, namely—that, as Christ took not on Him the nature of Angels, but the seed of Abraham, therefore the Angels will not be restored—because to the unlearned it is

specious, and requires particular examination, and I only hope that its investigation may prove to be as satisfactory to others as it has been to myself. It has shown me, in a stronger and clearer light than ever, the unbounded fulness of the work of Redemption—how Christ saveth to the uttermost, and how He gave Himself to be a Ransom for All, a testimony of God's infinite love, to be manifested in appropriate times, in the Restoration of All Fallen Angels, as well as in that of All Fallen Men.

REV. GEORGE ELLIS. Well, Mr. Stewart, I don't wonder at your saying that you and Mr. Mapleson found the old Schoolmaster's manuscript stiff reading, for it deals with subjects of the deepest nature—the character of God—the origin of Evil—the Fall of the Angels and their eventual Restoration. To me it is truly interesting and instructive, and, although "the cloth" would doubtless consider it to be heretical, I cannot take exception to one statement made, as the good man has given us both Scripture and reason for all he has advanced.

REV. W. SELBORNE. I confess I cannot as yet take it all in ; Satan, the enemy of God and man, saved ! It is surely beyond belief.

MAPLESON. But, Selborne, why should it be beyond belief ? The Bible tells us that "All things" will be subjected to Christ, and Satan is certainly one of the "All things." I cannot, for the life of me, get over the force of the old Schoolmaster's argument, that, were not all saved, the creature would prove stronger than the Creator, and therefore failure would be shewn either in the love or in the power of God, which, He being Perfect, would be an impossibility.

SIR THOMAS. So think I. What do the ladies say?

MRS. ELLIS. I would rather reserve my opinion till I have heard the Second Part.

LADY MAPLESON. I just take what seems to me to be the common-sense, as well as the Scriptural, view of the matter: that God is over all, and through all, and in all, and that it is an absolute necessity, for the vindication of His holy character, that all evil should be put away for ever, so that God may be universally manifested as the All in All.

AMY. I exactly agree with my dear mother.

STEWART. I am greatly pleased with this paper, and I am much surprised that a country Schoolmaster, without classical learning, could have written such. It clearly shows how much can be accomplished without it by a reverent mind, combined with careful inquiry and investigation and a good knowledge of the Scriptures.

They then went into the dining-room for family prayers, all the servants being called in as usual, after which refreshments were handed round. The guests left about half-past ten, delighted with the pleasant and profitable evening which they had spent at the Rectory.

CHAPTER V. ULTIMATE SALVATION.

PART II.

THE RESTORATION OF ALL MEN.

PERSONS REPRESENTED—

THE SAME AS IN THE PRECEDING CHAPTER.

SCENE.

Rookwood Hall.

After lunch the same party who met at the Rectory on the preceding evening went, as the day was fine, to the summerhouse at Rookwood Hall, as had been previously arranged. It was a lovely spot, having a splendid view of the Great Park, which was studded with grand old trees, with vistas here and there of the beautiful country beyond. When all were comfortably seated, Stewart took up the manuscript of the old Schoolmaster, and began reading the second part, called

THE RESTORATION OF ALL MEN.

When the proper time arrived God made man in His own image, after His own likeness, for His own glory, and for the good of man himself. He foreknew that he would fall, but purposed his Restoration through His Only Begotten

Son, “Who verily was foreordained before the foundation of the world”—*i Peter i. 20*—to be the sacrifice for sin. This plan of God, though it still appears to many as only a vain imagination, is the strongest proof that could have been given of His Wisdom, His Justice, and His Love. If you are enabled to apprehend aright the true nature of God, you will be assured that, as the Divine Perfection, He could not have acted otherwise, because He is as Infinite in His Love as He is Omnipotent in His Power. With Him there are no contingencies, no fears of failure. “He doeth according to His will, in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?”—*Dan. iv. 35*.

It is the gross misunderstanding and misrepresentation of the real character of God which has flooded, and is still flooding, every professing Christian country with Infidelity, in all its Proteus forms of Atheism, Fenianism, Nihilism, Communism, Darwinism, Agnosticism, and other wretched isms, and which, alas! will go on in their work of ruin till, as our Lord said, “When the Son of Man cometh, shall He find faith on the earth?”—*Luke xviii. 8*)—and the world becomes as bad as it was in the time of Noah.—*Matt. xxiv. 37—41*.

The Apostle Paul draws a fearful picture of the apostasy which will come to pass in the latter times, when “some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe

and know the truth.”—*1 Tim. iv. 1—3*. The opened eye sees the beginning of these times already, when men “shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy . . . having the form of godliness, but denying the power thereof.”—See *2 Tim. iii. 1—9, 13*. All the quackery of Radical nostrums will never heal the people. The healing can alone be accomplished by Him Who is the only true Healer, the Lord Jesus Christ: as it is written, “Thou shalt call His name Jesus, for He shall save His people from their sins.”—*Matt. i. 21*. He alone can make the crooked straight and the rough places plain, when, “The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.”—*Isa. xl. 5*.

God is the most patient, long-suffering Being in existence, “not willing that any should perish, but that all should come to repentance.”—*2 Pet. iii. 9*. All creatures require instruction and training—sinners that they may know themselves and the vileness of sin, and how the Lord Jesus Christ is the Saviour from sin, and how with true repentance of heart they may accept God’s call of mercy; and even saints need teaching also, that they may learn more of God and His divine purposes.

To some illumined souls, such as the Apostles John and Paul, and certain others of whom we have heard, most wonderful visions have been vouchsafed, in which they were permitted to see the glories of the blessed, the horrors of the damned, and the Final Restoration of All. As for myself, I have had no special revelations, but I went to the Scriptures as a little child, with the simple desire to know

God's mind and will, irrespective of all creeds and theories, and I asked the Holy Spirit to guide me into all truth and show me things to come. I believe my prayers have not been unanswered, and I shall endeavour to give you a small glimpse of what appears to me to be God's way of dealing with the children of men.

God has three great Schools for the instruction and salvation of the human race. These are—this present world, Hades (or the intermediate state), and Hell. I do not in this classification particularise Paradise, because persons going there have been already saved. Still, in a manner, that may be called a School also, inasmuch as the inhabitants will there learn much concerning God, and their own spiritual progress will be advanced in the experience of the life which is divine.

Few, comparatively, pass their examination with success in the First School, for, though the lessons are simple, our sinful hearts find them very hard to learn; so our Lord has given us the solemn warning, “Enter ye at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.”—*Matt. vii. 13, 14.*

The greater number will require further training and correction in the Second School of Hades, and some, alas! will be found to be so incorrigibly wicked that they will have to go through the fiery ordeal of the last, which is Hell. For the Master will not give up His teaching 'till sin has been completely eradicated, and every scholar has been approved. He declares, “Thou shalt not depart thence till thou hast paid the very last mite.”—*Luke xii. 59.*

Were we wise and willing to be taught in our First School, it would not be very long before we were accepted, for the Spirit of God and our own conscience are continually stirring us for good ; but, alas ! our hearts are evil, so that God frequently requires to chastise us with the rod of trial. Thus we have weakness, and sickness, and pain, and poverty, and all sorts of other troubles, according to our needs, which are sent to wean us from ourselves and draw us unto God. But all such are sent not in anger but in love, as it is written, “ **Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.**”—*Heb. xii. 6.* Blessed are those souls who in this world become the children of God and joint-heirs with Christ. Such are those of the Church of the Firstborn, whose names are enrolled in Heaven (*Heb. xii. 23*), who will be made partakers of the First Resurrection. They are the Bride of the Lamb, Whom they will follow whithersoever He goeth (*Rev. xiv. 4*), and with Him they will judge the world and angels (*1 Cor. vi. 2, 3*), and reign as kings and priests with God (*Rev. i. 6*).

The Second School is that of Hades. Owing to the awful abominations with which Popery has disgraced the doctrine of Purgatory, which is a wicked perversion of the great truth of Remedial Correction and Instruction in Hades, the Reformers, with a few exceptions, denied that state altogether, and Protestants, as a body, have had neither the honesty nor the courage to investigate the matter for themselves ; the consequence of which is, that they consign all who die either to Heaven or Hell at the moment of their dissolution. But the Scriptures tell us otherwise. Thus Christ said, “ **No man hath ascended up to Heaven but He that came down from Heaven,**

even the Son of Man which is in Heaven—*John iii. 13*—and, even after the ascension of our Lord, the Apostle Peter testified, “David is not ascended into the heavens”—*Acts ii. 34*; and if David, who is called in Scripture “a man after His (God’s) own heart”—*1 Sam. xiii. 14*—is not there, it seems to me rather presumptuous to suppose that any who have since died have attained to that privilege yet. Then, as regards Hell, we have no reference whatever to that word, as men use it now, in the original of the Old Testament, for when it occurs there in our Common Version it has been mistranslated from the noun *Sheol*, which means the place and state of the dead in Hades. I much regret that I have no knowledge of the Hebrew myself, but I mention this on the authority of the best Hebrew scholars of the day, so that you may be sure that this is the correct meaning of the word *Sheol*. In the New Testament it is said that the age-lasting fire is “prepared for the Devil and his angels”—*Matt. xxv. 41*—but there is no allusion anywhere in the Scriptures as to its being in use now. The first mention of its being utilised is when, at the coming of Christ, the defeated Anti-christ and the False Prophet are “cast alive into a lake of fire burning with brimstone.”—*Rev. xix. 20*. We read in *Luke xvi. 23* that the Rich Man went to *Hades*, the Greek term for the Intermediate State, and not to Hell, as has been erroneously stated in our Authorised Bible. Of Judas, the greatest of all sinners, it is simply said, “that he might go to his own place.”—*Acts i. 25*.

Hades has two great divisions—one for the good and another for the bad—separated from each other by a great gulf, and these, doubtless, have various minor compartments, where the like is drawn to its like. Of Abraham it

was said by God, “**T**hou shalt go to thy fathers in peace.”—*Gen. xv. 15.* Isaiah, speaking of the righteous man, when taken from the evil to come, says, “**H**e shall enter into peace.”—*Isa. lvii. 2.* Lazarus was carried by the angels into Abraham’s bosom, as the Jews, in the time of our Lord, called the place for the departed just. Our Lord Himself said to the converted robber on the cross, “**T**o-day shalt thou be with Me in Paradise.”—*Luke xxiii. 43.* Even martyrs for the truth do not go to heaven at death, as is proved by the Apostle John.

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell in the earth. And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.”—*Rev. vi. 9—11.*

Millions unnumbered depart from this world totally unfit for Heaven, and yet not bad enough for Hell. By far the greater part of these, being Heathen, have never even heard the name of Jesus, and know nothing whatever of the Gospel of Salvation. Many persons in civilized countries have heard that name, but heard as if they had heard it not, because their surroundings have been so unfavourable, while some have heard under advantageous circumstances, and have wilfully neglected the proffered blessing. Now God is “**a Just God and a Saviour”**—*Isa. xlvi. 21—* and apportions each to his proper locality.

“**H**e cannot do but what is just,
And must be righteous still.”

To suppose that God would send such countless millions from this world into eternal misery, without having ever

given them a proper opportunity of learning the way of salvation, or, even if some did know and refused it, without giving them a further opportunity for amendment, argues a want of Mercy and Justice totally incompatible with His Character. For God is not only Just but Merciful, “**And Mercy rejoiceth against Judgment**”—*James ii. 13*,—and where would Mercy be in treatment such as the Orthodox attribute to Him? A voice and nothing more. If a father has a son, whom he fairly tries, and finds too bad to live at home, he generally sends him away, to give him another opportunity of retrieving his position elsewhere. He does not shut up his bowels of compassion, as if the case were hopeless, but seeks for his reformation still. Is the mercy of man greater than that of His Maker? No, a thousand times, No. Jesus says, “**Be ye, therefore, merciful, as your Father also is merciful.**”—*Luke vi. 36*. I beseech you to think justly of God, nor heedlessly ascribe wrong-doing to Him; remember, as Hood wrote,

“ Evil is wrought by want of thought
As well as want of heart.”

God has, for wise reasons, drawn a curtain over the unseen world, for, had it been distinctly opened up to us, the knowledge of it would doubtless have interfered too much with our avocations in this present life. But He has occasionally lifted it a little way, just to show us that His purposes are all in love. For example, our Lord, in His discourse at Nazareth—*Luke iv. 16-27*—spoke from the texts of *Isaiah xlvi. 6, 7*, and *lxvi. 1-3*, in which a part of His mission was “to proclaim liberty to the captives and the opening of the prison to *them that are bound*, doubtless referring to certain of those in Hades, which mission He

accomplished after His crucifixion, as the Apostle Peter writes: “**F**or Christ also hath once for all died for sins, the Just for the unjust, in order that He might bring us to God, being indeed put to death in flesh, but made alive in spirit, in which, having gone, he preached unto the spirits in prison at one time disobedient, when the long-suffering of God was waiting in the days of Noah.”—*I Peter iii. 18-20.* I quote the passage, as translated literally from the Greek, and the Apostle Paul tells us, “**F**or to this end Christ died and lived, that He might have lordship of both dead and living.”—*Rom. xiv. 9.* The great reason for the Gospel being preached to the dead is that they may repent of their sins and turn to the Living God, as is explicitly stated by the Apostle Peter, “**F**or for this cause was the Gospel preached even to the dead, that they might be judged indeed according to men in the flesh, but may live according to God in the spirit.”—*I Peter iv. 6.* And who can doubt but that this preaching will be effectual, if not at first, at least at last, for God “**willeth that all men should be saved, and come unto the knowledge of the truth”**—*I Tim. ii. 4,*—and who is able for all eternity effectually to resist His will?

We have another glimpse into the unseen world in *Isaiah xiv. 9, 10*, in which the Prophet, speaking of the King of Babylon, yet to be revealed, says,

“Sheol from beneath is moved for thee, to meet thee at thy coming: it stirreth up the dead for thee, *even* all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak, and say unto thee, Art thou also become weak as we? Art thou become like unto us?”

But the most vivid picture of all in the uplifted veil is that exhibited by our Lord Himself in the parable of the

Rich Man and Lazarus.—*Luke xvi. 19—31.* It is really pitiable to see how commentators have floundered on this passage, in their vain attempts to turn Hades into Hell, and Hell into a place of unending torment. There are some particular facts stated there which stand out in bold relief, and which our Lord would never have referred to if they had not been true, notwithstanding all the prejudices and cavillings of sectarian Christians. Let us look at them.

1. The place to which the Rich Man and Lazarus were sent was the intermediate, and not the final, state, as is proved by the fact that the Rich Man went to *Hades* and Lazarus was carried to *Abraham's bosom*, or place of peace, that portion of Sheol or Hades into which, as already shown, Old Testament saints departed at their death.

2. Death is the wages of sin, and, “**after this, judgment**”—*Hebrews ix. 27*,—not the final judgment, for I am told that there is no article before it in the Greek, which the final judgment invariably has. It simply means that there is, at death, a just assignment of each soul to that place and condition then most suited for it, in accordance with its life on earth, till the Lord comes, “**Who shall judge the quick and the dead at His appearing and His Kingdom.**”—*2 Timothy iv. 1.* Death is the lot of the rich as well as of the poor, for all must pass through its gates, excepting, of course, those saints who may be alive at the personal coming of Christ, of whom it is written—

“Then we which are alive and remain shall be caught up, together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord.”—*1 Thess. iv. 17.*

3. It proves the ministry of angels not only to the living but to the dead.

"The beggar died, and was carried by angels into Abraham's bosom." "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—*Heb. i. 14.*

4. The separation at death of the good and the evil into two distinct parts of Hades, divided from each other by a great gulf.

5. The impossibility of passing from the one place to the other, for, though it is not said that the gulf is fixed for ever, it is certainly said that it was fixed then, and, I think, it may be fairly implied that the condition of the Rich Man will never be the same as that of Lazarus; the glory of the later-born can never equal that of the firstborn.

6. The happiness in Hades of the good—"now he is comforted," and the misery of the evil—"thou art tormented."

7. The complete consciousness of each; they can think, feel, taste, see, hear, and speak.

8. The use of the corrections in Hades; they are for repentance: "**The goodness of God leadeth thee to repentance.**"—*Rom. ii. 4.* The Rich Man, who in this world, a little while before, was so absorbed in self, and so indifferent to the wants of others, now that he is in Hades becomes compassionate, and shows his most anxious concern for the welfare of his five brethren, whom he had left on earth. The process of amelioration in his character has already begun, and we learn that the Lord "**is not willing that any should perish, but that all should come to repentance.**"—*2 Pet. iii. 9.*

There is one factor in Hades which will be of immense importance there, that is, the memory. Abraham, who addresses the Rich Man as his son, thereby showing that he still considered him as belonging to his family, says,

“Son, remember.” We are told by some who have recovered from being nearly drowned that, while unconscious as to the outward world, they have had the whole history of their past lives portrayed before them as in a living picture. Occurrences which had been forgotten for years were all recalled then. So, only in a more vivid manner, will, I believe, be the case with those who enter into the Unseen State.

With the righteous it will be well—*Isa. iii. 10.* “There the wicked cease from troubling and there the weary be at rest”—*Job iii. 17.* The Lord Jesus said, “In my Father’s house are many mansions; if it were not so I would have told you; and if I go to prepare a place for you I will come again and receive you unto Myself, that where I am there ye may be also.”—*John xiv. 2, 3.* It is not till He comes that the saints will receive their glorified bodies—*Phil. iii. 20, 21.* Even in Paradise, souls, though complete in Christ as far as regards their salvation, will have more or less to learn; many mansions imply many degrees, for, on leaving this world, most, if not all, are in a measure imperfect, and it is only the pure in heart who can see God—*Matt. v. 8;* *Heb. xii. 14.* There is a great difference between a rough navvy, who has wasted his days in sin, and dies within a week after his conversion, and a holy man like Henry Martin, who spends a consecrated life in doing good to others for the sake of Jesus.

As regards the wicked, it will be ill with them—*Isaiah iii. 11*—but there will be a marked distinction between them also. The poor drunkard who dragged out a miserable existence on earth, without meaning any harm to his fellow creatures, although by his evil example he may

probably have done much, will surely not be classed with such a ruthless tyrant as Nero, who gloated over the many murderers he committed during his inglorious reign. There is a fitness in things, especially in those pertaining to God, and I think no right-minded man can question, that the punishment of the latter will far exceed that of the former. With men, the conversion of such a monster as Nero might appear to be impossible, but it is not so with God, for with Him all things are possible.—*Luke xviii. 27*. Nero is as much a creature of God as the Apostle Paul, for God is “**the God of the spirits of all flesh**”—*Num. xvi. 22*—but all are not drawn to Him at the same time. St. Paul was converted in a moment, but it may require the age of the ages before such as Nero are brought to know God as the only true God, and Jesus Christ Whom He hath sent. But to know Him thus at last he must, and his knowledge will not interfere with the freedom of his will, because God hath sworn by Himself—the word hath gone out of His mouth and shall not return—that unto Him “**every knee shall bow, every tongue shall swear**”—*Isa. xlvi. 23*—which must, of course, mean a submission of will, for all creatures, as far as regards mere subjection by power, are under His dominion already.

The Atonement of Christ was made to put away sin, and that could not be fully put away if even one creature continued in sin for ever. How could Christ deliver up the kingdom to God as subjected if only one still remained a rebel, for is it not written that He shall “**put down all rule and all authority and power**”?—*1 Cor. xv. 24*—and, till this has been accomplished, how can God be properly manifested as the All in All? Even reason tells the same truth as Scripture, that the King will “fetch

home again His banished"—*2 Samuel xiv. 13*,—that "they shall come again from the land of the enemy."—*Jer. xxxi. 16*. It is true that here we only see in part, but God has given us minds capable, at least in some measure, of apprehending His justice and His love, and His ability to perform that which He has promised. I am now, by God's grace, a saved Christian, but, in my younger years, I was a sinner of the deepest dye; indeed, in my own estimation, the chiefest of all sinners; and I think that it is such who are best able to speak of the love of God, for, having had so much forgiven themselves, they do not despair of God's mercy being extended even to the vilest of His creatures after their repentance. I suspect, indeed, that it is only those very correct persons, who do not rightly know the plague of their own hearts, who would limit the love of God to the Elect alone in this present dispensation. I know such myself whose sympathies seem to have been shrivelled up by the simoom of Calvinistic theology. They are too proper, at least in their own estimation, to think of forgiveness being ever awarded to any in the world to come, and coolly assign to eternal misery not only all the fallen angels, but ninety-nine out of every hundred of the human race, forgetting altogether the teaching of our blessed Lord, that men are not only to be forgiven "until seven times, but until seventy times seven."—*Matt. xviii. 22*.

When the soul of the sinner enters the unseen world, the activities of thought are still in full operation. We learn, from the parable of the Rich Man, something of the vast difference which existed between the state of luxury in which he lived on earth and the trials which he suffered in Hades; but we learn also that he there not only suffers but

thinks. The soul is thrown back upon itself, unhindered by the frivolities of this world. It no longer requires to take thought, “**saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?**”—*Matt. vi. 31*. It is left alone to meditate on the past and to resolve for the future. It will now see itself in its own nakedness, stripped of all the hypocritical trappings of time, and feel its shame. Then, undisturbed by the contrarieties of men, it will distinguish between the good and the evil, and the conscience will acquit or condemn. Then there will be no deception; all will be reality. One hour in such a realm may do more to enlighten some than “a thousand in Cathay;” while to others the process of illumination may doubtless be long, for there is a great variety in the state of souls. The fabled river of Lethe finds no place in Hades.

Of one thing we may be assured, “**that the long-suffering of our Lord is salvation**”—*2 Peter iii. 15*—though, alas! at that great truth many stumble now as they did in the days of St. Peter. But, though this truth be hard to be understood, it is truth still and will prevail. Do not be troubled as to the particular way in which salvation is there to be bestowed, whether by the Holy Spirit quietly pleading with the awakened conscience, or by the preaching of the Gospel, as the Lord did to the disobedient in the days of Noah, or by the ministry of angels, or otherwise. Be satisfied that “**the Lord is not slack concerning His promise, as some men count slackness**”—*2 Peter iii. 9*—and that He will assuredly perform all that He has promised, even to bring every created being into orderly subjection to Himself. But oh! how sinful and foolish are those who relegate their salvation

to the after-state, and thus lose for ever the prize of the Firstborn—the abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ at His Coming.

The Last School of God is Hell, reserved for the Devil and his angels, and the very wicked of mankind, who would not listen to God's call of grace either in this world or in Hades. These reprobates of men will have to undergo the horrors of the Second Death, but will rise again, for there “shall be a resurrection of the dead, both of the just and unjust.”—*Acts xxiv. 15*. God says, “I kill and I make alive; I wound and I heal; neither is there any that can deliver out of My hand.”—*Deut. xxxii. 39*. It is written, “He that overcometh shall not be hurt of the second death”—*Rev. ii. 11*;—“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power.”—*Rev. xx. 6*. It is evident, therefore, that correction of a very terrible nature awaits those who will be put under its power.

God has promised that, in the last days, He will pour out His Spirit not only on all believers, but *upon all flesh*—*Joel ii. 28*; *Acts ii. 17—21*: all have to go through the baptism of fire, for without that none will be made “meet to be partakers of the inheritance of the saints in light.”—*Col. i. 12*. John the Baptist declared, “I, indeed, baptize you with water unto repentance, but He that cometh after me is mightier than I, Whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire.”—*Matt. iii. 11*. “Every one shall be salted with fire.”—*Mark ix. 49*. “Our God is a consuming fire.”—*Heb. xii. 29*. Every particle of the dross

of sin must be taken from the soul, and, if it has refused to be spiritually baptized into Christ's death before, it must at last be immersed in the laver of the Second Death. O that this truth were apprehended aright, so that men might become willing to undergo God's baptism of fire now, instead of waiting for its far more intensified ordeal in the Great Beyond !

God being completely holy, it is absolutely necessary for each soul to be made holy before it can have true fellowship with Him—*Heb. xii. 14*—and, therefore, the Baptist, in speaking of Christ, says, “ **Whose fan is in His hand, and He will throughly purge His floor, and gather the wheat into the garner; but the chaff He will burn up with unquenchable fire.**”—*Matt. iii. 12*. The chaff is the outward fallen nature of man which must be consumed before the wheat, which is the inward renewed man, can be gathered into the granary of God. Every soul must be purged “ **by the spirit of judgment, and by the spirit of burning** ”—*Isaiah iv. 4*—and, when the last soul is purified, “ **the last enemy, Death, shall be disannulled** ”—*1 Cor. xv. 26*;—and that this death means the Second Death is proved from the fact that the Second comes *after* the First.

All the chastenings or corrections of God are remedial and not vindictive—many or few stripes as each particular case may require—*Luke xii. 47, 48; Heb. xii. 10, 11*—but not one soul shall be freed till it has become sincerely penitent, and, through faith in the Lord Jesus Christ, accepts of God's gracious salvation. There cannot possibly be any escape from the searching eye of Him with Whom we have to do, Who “ **trieth the hearts and reins** ”—*Psa. vii. 9*,—and before Whom all things are naked and

opened—*Heb. iv. 12, 13.* But the issue is clear; the Angel of the Lord said to the Shepherds at the Birth of Christ: “Behold, I bring you good tidings of great joy, which shall be to all people”—*Luke ii. 10*; and the inspired Psalmist declares, “All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Thee.”—*Psa. xxii. 27.* See also, to the same effect, *Isa. lii. 10*. And how could it be otherwise, seeing God is what He is, the one only Good and the one only Power? To suppose an eternal Hell is to suppose an eternal wrong, and change “the truth of God into a lie”—*Rom. i. 25*; it is to make the creature stronger than the Creator—the finite to circumvent the Infinite—the fallen Lucifer to triumph over the omnipotent Jehovah.

Such are the Schools of God; and in one or other of these must every man and woman and child, whether living or dead, pass their examinations. Blessed, thrice blessed, are they who learn their lesson aright in the First School, thus avoiding the fearful sorrows of the Rich Man’s Hades, and the far greater torments of the Devil’s Gehenna. “O that men were wise, that they understood this, that they would consider their latter end.”—*Deut. xxxii. 29.*

How long the period, or Age of the Ages, necessary for the ingathering of all the Lost may be no one can tell, for the Scriptures are silent on that point. Our Lord said to His Disciples: “It is not for you to know the times or the seasons which the Father hath put in His own power.”—*Acts i. 7.* Had the knowledge of this been for our good, it would undoubtedly have been given. Sufficient for us is it to know that “in the dispensation of

the fulness of times He might gather together in one all things in Christ, both which are in Heaven and which are on earth, *even in Him.*"—*Eph. i. 10.* We can, therefore, trustingly leave all with God, assured that all that He hath promised He will unquestionably perform.

The Mosaic Jubilee was evidently a type of the heavenly one yet to be, and the thought has occurred to me that, as the former was held on the completion of the seven sevens of years, so, "the Law having a shadow of the good things to come"—*Heb. x. 1*,—the delivering up by Christ of His Mediatorial Kingdom, without sin, to the Father at "the end"—*1 Cor. xv. 28*,—may be on the termination of seven sevens of the Ages, though how long may be the duration of these Ages is not revealed, so that the time of the end is completely hidden from our view.

We must remember that time with God is a very different matter from what it is with us in our mortal state, for "One day is with the Lord as a thousand years, and a thousand years as one day."—*2 Pet. iii. 8.*

There may also, perhaps, be another reference to this restoration of all, at the great jubilee to come, in *Lev. xxiii. 9—21*, where the law respecting the First-fruits of the Passover is set forth. It is not until seven Sabbaths have been completed after that event that, on the fiftieth day, the Feast of Weeks or Pentecost is ushered in by the offering of the two wave-loaves, to render thanks to God for the quiet possession of Canaan and for the mercies of the finished harvest, thus typifying the gathering into God's garner of "the many" who had hitherto been unsaved.

What delight must have filled the hearts of the Jewish people of old, when the trumpets ushered in the glad tidings that the Year of Jubilee had come, when every bondman was made free, and every man could return to his own possession. Then there was no need to sow nor to reap, for, as it is graphically described, "**The Sabbath of the land shall be meat for you.**"—*Lev. xxv. 6.* And if such then was the joy in Palestine, what must it be in the renewed heavens and earth wherein dwelleth righteousness? Can we not even now be comforted, as imagination pictures the resplendent beauties of our eternal home, and listens, with lingering delight, to

"The still, sweet fall of music far away."

echoes of the luscious melodies that flow from Love's unfailing spring? Even now, can we not in spirit bridge the stream of Time, and enter into the Eden of the true Eternity, hearkening to the wondrous words of the ecstatic John?—

"Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death; neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the throne said, Behold I make all things new. And He said unto me, Write, for these things are true and faithful."—*Rev. xxi. 3–5.*

I am an old man now, and the praise or blame of my fellow-creatures is of small moment to me, but I would not wish to pass away from this present world without raising my voice, feeble though it may be, against that awful calumny which has libelled the character of our ever-blessed God—that He elects only a few of His creatures to Eternal Happiness, and ordains the vast majority to Never-

ending Misery. I thank Him that He has opened my ear to hearken to what His own Word hath declared,

"That in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth, and *things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—*Phil. ii. 10, 11.*

With reference to this passage I would observe, on the authority of the Greek scholar already alluded to, whose accuracy can be fully trusted, that in the original it is not *at*, as the Authorised Version translates the word *en*, but "**I**N the name of Jesus every knee should bow." This implies not the mere acknowledgment of Jesus as Lord, made under compulsion, but the willing worshipping Him in love. How could God be glorified if the bowing were only done in fear, and the confession only made in hypocrisy? This recognition of Jesus as Lord is made by all creation, and fully coincides with that mentioned in *Rev. v. 13*, where every creature in heaven, on earth, under the earth, and in the sea ascribes "**blessing, and honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.**" In this promise I rest, in the full assurance of faith, and, in holy adoration, I worship Him "**Which is, and Which was, and Which is to come, the Almighty.**"—*Rev. i. 8.*

I would conclude these brief remarks by quoting a portion of Scripture which is read at our beautiful Burial Service, which, I feel assured, has cheered many mourning hearts, and enabled them to look beyond the dark night to the morning without clouds, the clear shining after the rain, when the Lord Jesus, "**The Sun of Righteousness, shall arise with healing in His wings.**"—*Mal. iv. 2.*

" Now is Christ risen from the dead and become the first-fruits of them that slept. For, since by man came death, by man came also the resurrection of the dead. For, as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits, afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father: when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is Death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.—*1 Cor. xv. 20—28.*

When Stewart had finished reading the manuscript the first to speak was

MRS. ELLIS. It is said that open confession is good for the soul, so, my dear George, I confess that I have done wrong in neglecting so long the study of the subject which has been so fully put before us, the truth of which I now clearly see. You were right, as, like a good husband, you always are, or, at least, ought to be; so pray forgive your thoughtless little wife, who will try to behave better in future.

REV. GEORGE ELLIS. My dearest Mary, it is God Who has to forgive you, not I, but I am sure He will, and make you as happy as a lark, singing to His praise and glory. I hope we may all profit through the good old Schoolmaster, who, although like Abel—dead—yet speaketh.

REV. W. SELBORNE. I feel as if I should make some sort of confession also, for, though I cannot as yet quite say *peccavi*, I see a force and reasonableness in the arguments we have just heard which never struck me before.

It certainly does seem that the ultimate salvation of all is the only true corollary to be deduced from the proposition —God is Infinite in Love and Omnipotent in Power.

MAPLESON. Bravo! Selborne. I see you have not forgotten your mathematics, which stand a man in good stead in an honest inquiry. It is just because people don't think that they have allowed themselves to fall into the fearful error of believing in eternal misery. Still, after all, there is some excuse for them, for they have been grievously misled by the wrong rendering of certain most important words in our Authorised Version, such as Hell, world, age, everlasting damnation, punishment, &c. I'm sure that, if the Translators of these and certain other words from the original had been doing their exams. at Cambridge, they would have been ploughed for their errors without benefit of clergy.

LADY MAPLESON. I am much pleased with the idea of the Three Schools of God. It is so appropriate from what we may gather from the Scriptures, and it is so natural in coming from a Schoolmaster; and, when we are led to think of it, it is just what might be expected of God, Who is so loving and wise, and patient with His ignorant and erring children.

AMY. The Jubilee appears to me to be a splendid type of the restitution of all things, and I am delighted with the clear manner in which the old Schoolmaster brought it forward. O what a time of joy will that be when the whole creation in Heaven, and on earth, and under the earth, and in the sea join in the universal song of praise unto Him Who sits upon the throne, and unto the Lamb for ever and ever.

STEWART. That will be joy indeed; and that time assuredly will come, for God has said so in His own Word, and that is enough for me, whatever others may say to the contrary.

SIR THOMAS. I think the Schoolmaster must have been a fine old Tory, for he slashes away in royal style at Fenianism, and Nihilism, and Communism, and other evils of the day. I thank you, Stewart, for bringing the manuscript to our notice. I am sure you read it as if your whole heart were in it. It has done me good, and with your permission I shall have a dozen transcripts of it made, so that each of us may have a copy; and the remainder you can make use of as you see best.

STEWART. Thanks, Sir Thomas.

After dinner a most enjoyable evening was spent in the drawing-room in pleasant conversation, interspersed with music, vocal and instrumental. Sir Thomas said he never before heard Selborne play so well on his flute, and Amy and Stewart seemed to surpass themselves in singing “Huntingtower.” Mr. Ellis offered a most heartfelt prayer, and the company parted after singing that grand Doxology—

“Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.”

CHAPTER VI.

FROM ROOKWOOD TO NEWTON RIGH.

PERSONS REPRESENTED:

ERIC F. STEWART.

THOMAS MAPLESON.

REV. WILLIAM AND MRS. MITCHELL, *Edinburgh*.

REV. DONALD STEWART AND FAMILY, *Newton Righ.*

SCENES:

Rookwood, Edinburgh, Perth, Blairgowrie, Glenshee, and Newton Righ.

When the copies of the manuscript of the old Schoolmaster were made, Stewart and Amy paid a visit to Mrs. Hodge, to whom they returned the original. She was truly glad to hear of what use it had already been, and prophe-sied of the good it would yet be to many, repeating the text, "**H**e being dead yet speaketh."

Stewart had a design upon Selborne, not for evil, but for good. He saw that he was an honest, true-hearted man, but that his usefulness in the parish was much impaired through the hauteur of his manner, consequent on his priestly notions, and he was anxious to get this, as far as possible, removed. He communicated his project to Amy and Mapleson, who were always ready to co-operate with him in whatever he proposed. The plan was very simple; it was to pray for him—never ostensibly to attack his pride, but discreetly to show, from the Scriptures, how much God

prizes humility, and how true religion does not consist in outward forms and ceremonies, but in “**the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.**”—*I Pet. iii. 4.* It was not long before a change for the better was distinctly visible. The Rector spoke of it to his wife, but she, with the quick eye of a woman, had observed it before him, and they prayed that God would perfect the work which He had begun.

Stewart, in his brief visit to Rookwood, had spent the happiest days of his life, but the time had now arrived for his departure for Newton Righ. His parents had asked Miss Mapleson and her brother to accompany him, but Sir Thomas and Lady Mapleson said they could not spare Amy at present. The Undergraduate, however, was delighted at the prospect of going. Stewart had told him what capital trout-fishing there was in the Shee, close to his father's Manse, and that his brother-in-law, Mr. MacQueen, a neighbouring proprietor, had promised to give him grouse-shooting free and a shot at a deer, should one come in the way, which occasionally happened. So Mapleson had duly provided himself with rod, gun, and rifle of the most approved makes, with all the requisites connected therewith, including the Game Licence. Stewart had not forgotten, however, to obtain for his pupil sundry works on History, with the view of his preparations for taking his degree in it at Cambridge.

Stewart himself had been a keen fisher from boyhood. For shooting he did not much care, though he was an excellent shot, for he had a sharp eye and a steady hand; it had too much rush and excitement to suit his contem-

platitive mind. But fly-fishing was his delight: not so much for the capture of the fish, though that was not neglected, as for the exquisite pleasure of the surroundings. He used to wander by the side of loch and river with rod in hand and creel on back, with light mackintosh cape attached in case of rain, musing on wondrous things, even while his skilful arm was casting a line on some particular spot, so deftly that its drop was scarcely visible. Then, after he had caught some trout, he would recline for a while on some sequestered bank, enjoying his biscuit and pipe, and drinking in the beauties of nature from sky, and land, and water with a relish which no one, without the soul of a true poet, or a real fly-fisher, can ever be able to appreciate.

Stewart a little dreaded his now going to Newton Righ, not but that he wished to go, for he was devotedly attached to his family and the place, but his altered views on religious matters, and his determination not to enter the ministry of the Scotch Kirk, made him rather nervous at the thought of meeting some of his Presbyterian friends in the North. He had already written fully to his parents respecting his change, and they had judged the matter more leniently than he anticipated, for his having become a real Christian overbalanced, in their minds, the error of his Universalism. They were also shrewd enough to see that his prospects in life would, in all probability, be better in England than at Newton Righ, and that his engagement to a good Christian young lady, with a tocher of £15,000, was not a thing to be despised. So they wisely bowed to the inevitable, and the good Parson made up his mind to do, at least for the present, without an assistant at Newton Righ.

On Monday, 6th July, Sir Thomas, accompanied by Amy, drove the young men to the Shrewsbury Station, and, before parting, placed a purse with fifty sovereigns into Stewart's hand, saying, "Write for more before they are done—travel first class—love to your family, and God bless you both." Amy went with them to the railway carriage, and there was, as might be expected, a tender farewell, though a hopeful one, for all looked forward to meeting again before long at Rookwood Hall.

In due course the young men arrived at Edinburgh, where they had arranged to stay for a couple of days, so that Mapleson might see some of the beauties of the modern Athens, where he had never been before. They put up at the Royal Hotel, Princes Street, from which there is a fine view of the grand old Castle, the Scott Monument, and Princes Street Gardens.

The next day they hired an open carriage, and saw the most noted parts of the Old and New Towns, St. Giles' Cathedral, Writer to the Signet and Advocates' Libraries, the Law Courts, the Corn Exchange, Watson's and Heriot's Hospitals, the Meadows, the famous University, and Medical Halls. They then drove along the South and North Bridges, by the Register Office, St. Andrew's Square, and Queen Street Gardens, to Moray Place, Randolph Crescent, St. Mary's Cathedral, Dean Bridge, and Gillespie's Hospital. Mapleson was greatly pleased with the lovely views, through the vistas of various streets, of Arthur's Seat, Blackford, Braid, and Pentland Hills on the South; the Calton Hill on the East; and Corstorphine on the West; with the distant mountains of Perthshire on the North; and he enthusiastically exclaimed, "None but herself can be her parallel."

On their way past Queen Street, Stewart had told the driver to stop at the house of the Rev. William Mitchell, minister of the Tron Church, a very old friend of his father. Mr. Mitchell was truly glad to see him, and would not let him go till he had promised that he and Mapleson would dine at his house at four o'clock on the following day.

After breakfast next morning the young men drove to the Calton Hill, then down the Canongate, (seeing John Knox's pulpit on the way), to Holyrood Palace and Abbey, then to St. Anthony's Well, Dunsapie Loch, by the Queen's Park and Salisbury Crags to Duddingstone Loch, and round by the other side of Arthur's Seat—considered to be one of the most beautiful drives in the world, and they got back in time for Mr. Mitchell's four o'clock dinner.

Mr. Mitchell had invited three friends to meet them. One of these was the Rev. Duncan Davidson, Minister of the Established Church, Dunkeld, now on a visit to Edinburgh, and his son, a young man studying for the Scottish Bar. The other guest was the Rev. John Dallas, Established Church Minister of Pittenween, Fifeshire. The two ministerial worthies had been fellow students with Stewart's father as well as with Mr. Mitchell, and the three had kept up an unbroken friendship with him for more than forty years.

Mrs. Mitchell was an honest, sensible old lady, who made no pretensions to style, but who tried to make everyone around her comfortable. Her dinner was very plain, but very good, enough, and to spare, but without any of those kickshaws with French names which "no fella can understand." After dinner tea and coffee were served in the drawing-room, and most agreeable and interesting

conversation was kept up till, at half-past seven, Stewart and Mapleson were obliged to leave for their hotel, to go by the half-past eight train to Perth. They had engaged beds at the Railway Station Hotel there for the night, intending to leave after breakfast for Coupar Angus and Blairgowrie, from which latter place they would have a good eighteen miles' drive up the Strath to Newton Righ, which is situate amid the wilds of Glenshee.

In the lobby Mr. Mitchell whispered to Stewart, "Your good father has written to me all about you. Your change of views, as to the Salvation of All at last, does not in the least degree affect my friendship for you ; in fact, some of our ministers think that doctrine may be true, but they dare not speak about it at present. The time has not yet come, but *it is coming*, I believe. Young Mapleson is a fine fellow—God bless you both, and your intended wife."

After breakfasting at Perth, the young men took a stroll about the fair city, as their train did not leave till a quarter-past eleven. They saw the famous Inches and the noble Tay, and some fishers on its banks, one of whom succeeded in landing what seemed to Mapleson a good ten-pounder, in the very heart of the town, as the River, in this part, flows between two high walls. They wished that they could have had a cast themselves, but time would not permit, and they only reached the Station about three minutes before the train started for Coupar Angus and Blairgowrie, where they soon afterwards arrived.

Blairgowrie is a small town prettily situate on the west bank of the River Ericht, but rather smoky, as there are several flax-spinning factories in the neighbourhood. They hired a dog-cart at the Queen's Hotel, and, after partaking

of a slight refreshment, (the driver having placed all their luggage so as to balance rightly), they went merrily on the road to Newton Righ.

Within two miles from Blairgowrie they saw the picturesque mansion of Captain Clerk Rattray, of Craighall, built on the top of a perpendicular rock of great height, overlooking a beautiful gorge, where the Ericht in some parts calmly glides along, and in others wildly dashes between majestic cliffs, imbosomed and crowned with clustering trees.

MAPLESON. This is a fine road, Stewart.

STEWART. Yes, it is ; it was made by General Wade soon after the Forty-five to keep the Highlanders in check. The Queen once used it on her way to Balmoral, but, since the railway has been opened to Ballater, she prefers that route now, as being easier and more expeditious. This road goes right on by the Castleton of Braemar and Bridge of Dee to Ballater, and thence to Aberdeen.

They soon came to the Bridge of Cally, a pretty spot a little way above the place where the Eardle and the Shee, (the latter there called the Blackwater), meet, and form the Ericht, which River falls into the Isla near Meigle, which pours its swollen stream into the Tay not far from Cargill, and which, in its turn, debouches into St. Andrews Bay, which mingles its flood with the North Sea, where it is lost in the vast expanse of the circumambient ocean. But the loss is only apparent, for the great alembic of Nature brings back the waters to the rivers again. So, only in far more wondrous ways, our loving God recovers souls which seem to be lost for ever. "**Then I restored that which I took not away.**"—*Psa. lxix. 4.* And thus the preacher moralizes—

"All the rivers run into the sea, yet the sea is not full; unto the place from whence the rivers come, thither shall they return again. All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, it is that which shall be; that which is done is that which shall be done; and there is no new thing under the sun."—*Eccles. i. 7-9.*

MAPLESON. Who owns the land about here?

STEWART. By far the largest proprietor is Farquharson of Invercauld, who possesses an enormous territory, almost sufficient in size to make a county. My mother was a Farquharson—not of the chief line, but one of the collateral branches, and she was a small heiress in her way, that is, she has a Tail of £200 a year, which must be kept in the family, and cannot be sold. My father, therefore, cannot touch its principal, though he has the benefit of the interest during life; if there is a family it goes to the eldest son, or, failing a son, to the daughter; if no children, it reverts to the nearest of kin of the same branch as that to which my mother belongs. Each of our family has to take the name of Farquharson, so that, as you know, my proper name is Eric Farquharson Stewart.

MAPLESON. Then this "Tail," as you call it, will be yours some day?

STEWART. If I survive my parents, yes. It would not be much for Sir Thomas Mapleson, but to my father it has been a great boon, for his stipend from Newton Righ is only £200, besides the manse and the glebe, which may be worth £50 or £60 a year more, for the glebe is of large extent, so that my father can keep a fine lot of sheep.

MAPLESON. There's many an English Rector not half so well off as your father. In fact, there are some, like Goldsmith's famous Vicar, with only "forty pounds a year," but then, of course, the men who take such livings have private means of their own.

STEWART. I know that my father manages well enough on his small income, for he never gets into debt ; he has given all his children a good education, and he helps the necessitous poor, besides having always something to fall back upon in the Bank at Blairgowrie. You see living here is very different from what it is in cities, where there is so much ostentation and extravagance, each one vying with his neighbour as to which can make the most display. Here there is no inducement for adopting such silly ways. Our wants are comparatively few, and most of them can be supplied on the spot. Thus my father has a free house ; grows his own oats, bear, turnips, and potatoes ; keeps his own sheep, horses, cows, pigs, fowls, and dogs ; and can get as many trout as he likes for the catching, besides presents of grouse and venison in their season. Alistair looks after the sheep, Peggy spins the wool and knits the stockings, and Davie supplies the family with vegetables and fruits from the garden, drives the trap, waits at table when required, and can play the bagpipes into the bargain, which the decent man is fond of doing whenever he may have the chance.

MAPLESON. I call that jolly, Eric. It is just how I would like to live at Rookwood myself, so that I might be able to give away a part of my income to some deserving ones who may need it more than I. What is this place called ?

STEWART. This is Percy Inn. We must stop and give the horse a feed of corn, and, if you like, we may take something ourselves for the good of the house, as it is said.

So they went inside for a few minutes, and did not forget the driver, after which they proceeded on their way.

MAPLESON. I should think that this would be a fine country for sheep, Eric?

STEWART. Capital; the grass is so rich and tender. Here is the farm of Easter Bleaton. A former tenant there, Mr. Anderson, a most worthy gentleman, was a splendid fisher, but he has passed to the great majority, and I do not know who is there now. *Sic transit, &c.,* and our transit must come some day, too. O, to be ever ready! *Semper paratus* is a good motto if it be kept well, but a bad one if neglected, seeing that the omission of known duties only increases condemnation. That mountain to the right in the distance is Mount Blair, where deer are at times to be found. The bridge we are approaching is the old Brig of Dalrulzion. Just beneath it is a deep pool, good for a bath on a hot day, when the current is not too strong; but with a spate it is dangerous.

MAPLESON. Is a spate a flood in the river?

STEWART. Yes, and in mountain streams, like the Shee, they are often fraught with peril. This river rises nearly three thousand feet above the level of the sea, and in some parts of its descent it is extremely rapid, and, when rain falls heavily, (as it so frequently does here, and no mistake), the side burns from the hills quickly fill it, and it rushes down at a fearful rate. I was once, when a boy, nearly drowned myself. I was fishing a good way up the river, and had caught a nice lot of trout, (for the water was in fine trim, rather full, but nothing extraordinary), when suddenly a terrific storm of rain began, and a waterspout burst among the hills. To save myself the trouble of going down to the bridge, as I had to cross the stream before I could get home, I attempted to ford it, using the butt-end of my rod as a support. When about the middle, the rod slipped

on a big stone ; I lost my footing, and I was carried swiftly down. However, by the good providence of God, I was swept into a side bank, and with a good deal of difficulty I managed to scramble out, with no other damage than a ducking and a broken rod, which I soon spliced again.

MAPLESON. Oh ! you see God had something for you to do for Himself still—even to be a fisher of men.

STEWART. Well, I do hope that my spared life may be for His glory. What do you think of this country, Tom ? Is it not bleak and bare ?

MAPLESON. If compared with Rookwood, it certainly is, but it has a wild beauty of its own, which I much admire. I don't wonder at the Scotch being so fond of freedom ; the mountains around them could make them nothing else.

STEWART. There is truth in what you say. I feel it so myself ; the very smell of the heather invigorates me. I have noticed that in general the inhabitants of towns become wonderfully toned down, in comparison with those who breathe the caller air of the mountain-side.

They had now passed Glenkilrie, Cray, and Finnegand, and were not very far from the Spital, (formerly the Hospital), of Glenshee. They then took a branch road, a short way to the left, which soon brought them to the Manse of Newton Righ. It was a plain-looking stone building of two stories, with very thick walls, the front facing the south, from which it had a splendid view of the Strath, and was protected by hills on the north and on the west. On the ground floor were dining-room, drawing-room, study, kitchen, scullery, and accommodation for the servants, and upstairs six bedrooms. Not far from the house were the steading and other buildings, suitable for a small farm.

On hearing the rattle of the dogcart, the inmates hurried out to meet the young men. There were Mr. and Mrs. Stewart ; their eldest daughter Margaret and her husband, Mr. MacQueen, of Balandamph, near Kirkmichael, (on whose moors Mapleson had got leave to shoot) ; Elsie, a fine girl of nineteen ; Hugh, the second son of twenty-one, a medical student of Edinburgh University ; and Hamish, the youngest, just turned eighteen, who was learning sheep-farming under Mr. MacQueen, but who did not forget to take his rod or his gun with him, while studying the habits of the ovine breed. Not far off were the old domestics, Peggy Fraser and Davie Farquharson, who heartily joined in the general salutation, and, as soon as that was over, Davie energetically struck up on his bagpipes the jubilant air of *Bonnie Dundee*, which highly delighted Mapleson, this being his first introduction to the mysteries of Highland music.

Mr. Stewart was now sixty, but a sober life and the mountain air made him look younger. He was above the middle height, and his face showed more of benevolence than command. He was a good man, practising what he taught, and was much respected by his parishioners, who were sparsely scattered over a large extent of hill country.

It seems a marvel that a man of such a kindly disposition could preach the eternal misery of the lost, and it plainly shows the power which an early education possesses, when the mind is content to leave such teaching undisturbed, and will not take the trouble to judge for itself. The fact is that the man is better than his Creed, and does not really believe what he professes, though he may *think* that he does ; for, were he logically to reason out its consequences, he would probably, if he did not become an

infidel, soon turn raving mad, as, alas ! the lunatic asylums of the country only too truly prove to be the case with many, who have moodily brooded over its illimitable suffering and everlasting despair.

Mrs. Stewart was a fond wife and a good mother ; small in stature, she was active in mind and body, a Christian truly, but with more of the Martha than the Mary in her character. She managed her house, the dairy, and the poultry with the most business-like regularity, and had brought up her daughters to follow in her steps.

Mapleson had, of course, heard something of Elsie from her brother Eric, and the thought had of late frequently come into his mind whether she might make him a suitable wife ; but he kept his counsel strictly to himself. Now that he had the opportunity, he determined to watch her closely. His first impressions, (and these are generally right), were most favourable. She was not beautiful, but had a very pleasing, sensible face, and was rather shy, taking more after her father than her mother. She had been educated at home by a good resident governess, for there was no seminary near, and her parents disliked sending her to a boarding school. She had read a good deal, especially history and poetry, and had some knowledge of general literature, supplied by the books and magazines, which were sent from the Subscription Library at Blairgowrie. But, above all, she was a Christian, true, though undemonstrative, as most Scotch Christians are.

The usual hour for dinner at Newton Righ was four o'clock, but, in consequence of the arrivals, it was on this occasion fixed for six. Mrs. Stewart, like Mrs. Mitchell, (before referred to), went in for comfort, and not for style.

Davie, much to his delight, helped the housemaid to wait at table, and he was sent there not for ornament, but for use. On the table proper, not on the sideboard, there was first placed a large tureen of hotch-potch—a royal dish—then a small salmon boiled whole, after which a roast leg of black-faced wether mutton, beef olives and Scotch collops, potatoes, peas, beans, and cauliflowers; and all finished up with a huge raspberry jam roll, a plum tart, and strawberries and cream. On the table were port, sherry, and whisky, (the latter guaranteed ten years old), and conversation of a free and pleasant character was kept up all the time.

Mapleson enjoyed the whole immensely, partly, perhaps, because he sat next to Elsie Stewart, to whom he was very attentive. He could not help contrasting the easy comfort of a dinner in the Highlands with the ceremonious *a la Russe* morsels at fashionable tables, which are too often only a “mockery, a delusion, and a snare.”

After dinner the wine and whisky were left on the table ; a wine glass was placed before each person, but, in addition to this, there was given to each gentleman a glass rummer, with a wine glass, and a small silver ladle inside. Then Davie brought in a large bowl of loaf sugar, and a brass kettle with boiling water, on a stand with small wheels, so that it could be easily pushed along the table.

Mr. Stewart got up and said, “ I have a toast to propose, so will you all kindly fill your glasses with toddy or wine as you may please. I hope, Mr. Mapleson, you will not be shocked at these rummers. We are not Teetotallers here on principle, but we are all temperate, and never exceed what is proper ; we take the good things of life without abusing them, and we have found a glass of toddy to be an excellent stomachic.” Saying this he mixed for himself a

tumbler of whisky and water, the other gentlemen, including Mapleson, following his example, and the ladies preferred having their glasses filled by them with the same mixture.

When all were ready Mr. Stewart said, "Ladies and gentlemen, I beg to propose the health of Her Most Gracious Majesty the Queen. In these days of democratic Radicalism, it behoves us more than ever to uphold the honour of the throne, and a more worthy occupant than Her Majesty we could not have. The health of the Queen. God bless her."

This toast was enthusiastically drunk, all standing. Soon afterwards Mr. Stewart again rose and said, "I have another toast to propose; please fill your glasses. We have to-day the great pleasure of having amongst us, for the first time, a gentleman of whom we have all heard before, but whom, with the exception of Eric, none of us have ever seen. I refer to Mr. Thomas Mapleson. I am sure that we are all delighted to have him with us now, and wish him long life and prosperity with a hearty Highland welcome."

Hip, hip, hip, hurrah! shouted Hugh; and Hamish, who was always up to fun, began singing the chorus:

"For he's a jolly good fellow,
Which nobody can deny."

STEWART. Ah! Tom, you are in for a speech now, my man.

MAPLESON. Mr. Stewart, ladies and gentlemen, I am quite taken aback by your kindness, but, if this is the manner in which you welcome strangers to the Highlands, I must congratulate you heartily on the custom. I do not feel, however, as if I were a stranger at all, but as if I had been among you all my life. My dearest friend on earth, Eric Stewart, is a Scotchman, and, as he is engaged to my eldest sister, you see I shall in some way, and in a near way too,

be connected with your country. I think I must try and get a Scotch wife myself, so that, when we entertain friends, she may order such a good and comfortable dinner as we have just enjoyed. Permit me to return my cordial thanks, and to wish that every blessing may attend you all. If I am not out of order, may I propose the very good health and happiness of our excellent host and hostess, Mr. and Mrs. Stewart.

This toast was most cordially drunk, and Mr. Stewart replied: "I am sure, Mr. Mapleson, that my dear wife and myself are greatly obliged for your good wishes. It is said that "**a prudent wife is from the Lord**"—*Prov. xix. 14*—and such I trust it may be your lot to find, as, I am thankful to say, it has been mine."

MR. MACQUEEN then stood up and said, "Mr. Stewart, I know that you are very temperate yourself, and wish your guests to be so likewise, but, on an occasion like this, and seeing the ladies have had a portion of the spoils, and might, perhaps, wish a little more, may I suggest that we may have an eke of the *usquebagh*, especially as there is one toast to propose in which, I am sure, we shall all gladly join ?

MR. STEWART. Thanks, MacQueen, for your good suggestion ; gentlemen, replenish your glasses, and don't forget the ladies.

MR. MACQUEEN. The toast, ladies and gentlemen, which I beg to propose is that of a young lady, known at present to most here only by name, but whose personal acquaintance we all hope soon to make. It is that of Miss Mapleson, the worthy daughter of worthy parents, the worthy sister of a worthy brother, and the worthy fiancée

of a worthy Fellow, Eric Farquharson Stewart. May long life and happiness be hers !

MAPLESON. Now, Eric, it is your turn.

STEWART. Mapleson says it is my turn ; I am not quite sure if it is not properly his, but I waive that, and I rise with great pleasure to thank you all most heartily for your good wishes for Miss Mapleson. I am sure, did you know her personally, (which I trust you all will soon), that you would love her, for to know her is to love her ; and I hope to-morrow to let her know, by letter, how very kindly you have remembered her at this happy meeting.

Soon after this they went into the drawing-room and spent a most pleasant evening. Mapleson particularly enjoyed two songs which Elsie sang, *The Flowers of the Forest* and *O wae's me for Prince Charlie*. He thought he had never heard, since he was born, such exquisite pathos put into music,—surely the singer must have a very tender and loving heart !

The servants were afterwards called in for family prayers, and all joined in singing the beautiful 23rd Psalm in the Scotch version. Then Mr. Stewart read the 8th Chapter of Romans, and closed with a most fervent prayer. Thus ended one of those happy days which appear so rapid in their flight that they are wished to be prolonged ; and the reason is that, although so transitory, there is found in them the element of that which is Eternal —the heart's desire for “**Glory to God in the highest, and on earth peace, goodwill toward men.**”—*Luke ii. 14.*

CHAPTER VII.

FISHING, SHOOTING, AND AN ECCLESIASTICAL SURPRISE.

PERSONS REPRESENTED :

REV. DONALD STEWART, *his FAMILY, and GUESTS.*

SCENE :

Newton Righ, Glenshee.

Morning worship at the Manse was at half-past eight, when all the family and servants were expected to be present. It was conducted by Mr. Stewart in a similar manner to that in the evening. At nine o'clock was the breakfast. Formerly in the Highlands that meal was generally begun with a tonic, called "the sharpening stone," which consisted of a small glass of bitters, composed of whisky flavoured with herbs, but the custom has gone greatly out of fashion now. Then there was the grace. With Mr. Stewart it was very short, but, in years not long gone by, it took with Highland ministers the form of a prayer, and lasted at least ten minutes, but in some cases twenty minutes or even half an hour are known to have been thus occupied. The following instance is literally true.

In a certain house on the west coast of Sutherland, there were a number of guests assembled, among whom were several ministers, for it was at the time of the Annual Communion. When they had all taken their places round the table the hostess quietly said to one of her boys, “Run, Davie, and tell Elspeth to dish the dinner, for Mr. F——r is going to begin the grace.

In the Highlands the breakfast is a very important repast. There were several plates of coarse-grained oatmeal, with small bowls for good milk, which was in jugs close by. This was considered as a kind of foundation of the building. Of that only Mr. Stewart, Mr. MacQueen, Eric, and Hamish partook on this occasion. Then there were on the table, besides the tea and coffee, wheaten loafbread, oatcakes and flour scones, fresh and salt butter, marmalade, jelly and jam, cold fowl and ham, fried ham and eggs, plain boiled eggs, (kept warm under a spotless white napkin), cold salmon and fried trout, cold mutton and boiled potatoes. Mapleson opened his eyes at the variety, especially at the potatoes, but the others took it all as a matter of course. There was no waiting, for the servant left the room as soon as all the dishes were on the table, and they all helped each other and themselves in the easiest and most pleasant manner imaginable.

REV. D. STEWART. What would you like to do to-day, Mr. Mapleson? Davie tells me that the river is in fine fettle, and that there are no more trout in the house, a quiet hint that either he or somebody else should go and catch some. I don't fish myself, but my sons are rare hands at it, and could show you the best places if you would like to have a cast on the Shee.

MAPLESON. It is just what I would like, Mr. Stewart; but, you see, I am at present only an Undergraduate, under the parental charge of your worthy son Eric. I have to take my Degree yet; and he suggests that I should spend a couple of hours daily in preparation, which, I must say, I think a very good plan. He and I have had one hour's grind this morning already, and I would like to have one more, and then I am game for anything.

MR. MACQUEEN. A noble resolution, Mr. Mapleson, of which I highly approve; but please remember to do some work of supererogation meanwhile, for I expect you to grind the heather with me at Balandamph on the 12th, and there will be no time for reading then.

MAPLESON. Thanks for the reminder, Mr. MacQueen, but Eric does his spiriting very gently, and says he will always let me off when occasion requires.

At eleven o'clock Stewart, Mapleson, Hugh, and Hamish, provided with rods and creels, left the house, accompanied by Mrs. MacQueen and Elsie, who carried lunch-bags and landing-nets, for, though the latter were not much needed in the Shee, where the trout generally run small, they were useful as a help in getting over the rough ground. Mr. Stewart and Mr. MacQueen had gone to see after some sheep, and Mrs. Stewart to her household duties.

HAMISH. You said, Mr. Mapleson, that you would be game for anything; now here's a challenge for you. Hugh, Madge, and I will go up stream, and you, Eric, and Elsie down, and we'll meet at the place where we part at half-past three. Whoever, then, has caught the fewest trout, (that is, you and Eric or Hugh and I), will put up their caps for your rifle to-morrow at not less than a hundred yards.

MAPLESON. I would like to try the rifle, even at my own cap; what say you, Eric?

STEWART. I agree, but upon one condition—that it is only to be fair fly-fishing in the Shee, otherwise our caps would suffer, to a dead certainty. Why, Mapleson, you don't know what these rascals would be up to, but they won't catch a weasel asleep. They can get hold of the trout in the burns by tickling, as Orpheus charmed the wild beasts with his lyre; and there are pools in the Shee just now, whence they could draw them out with bait as easily as pins from a pin-cushion.

HUGH. Well, we'll agree to fly-fishing only; look after your caps, for we mean business.

On reaching the Shee, Hugh and Hamish put up their rods and affixed their tackle, taking different sides of the water, and the first cast of Hugh brought him a small trout. Seeing this, Mapleson was for beginning at once, but Stewart said, "Wait a bit; let us go down the banks for about a mile, and then we'll turn, for we shall have a far better chance fishing up than down stream." Mapleson was an angler too, for he had often thrashed the Severn to good account and knew the truth of this remark, so they journeyed down, looking well at the lie of the water, so as to guide them for the likely places when coming up. In doing this, Stewart saw a large trout behind a boulder in the water. "Now, Mapleson," said he, "here's a chance for you," and they both put up their rods, which were fourteen feet long, all of green-heart except the butt, which was ash, and suitable for salmon as well as trout. They were purposely made stiff, as such are stronger and better adapted to strike quickly when the fish take the hook than those of supple structure.

Stewart chose a black spider for his tail-fly, a cock-a-bundie for the first dropper, and a hare-lug, with a corn-bunting wing for the second, and he advised Mapleson to do the same, which he did.

STEWART. Now, Tom, cast gently about a yard above the boulder, and let the fly come slowly down; and, Elsie, be ready with the landing net, for, if we catch this fellow, we'll need it.

Stewart and Elsie crept back from the bank, and Mapleson went a little way down the stream to straiten his line in the water first; he then came cautiously back within reach of the boulder, inwardly saying, "God help me," for he was one of those trusting souls, who believe in God's help in catching a trout as well as in giving a wife. He made a capital cast just in the right spot; there was a rush at the black spider, and a quick twist of Mapleson's wrist firmly hooked the trout.

STEWART. Bravo! Tom, you have done well, but be careful, for your gut is very fine.

Whir, whir, whir, away runs the line from the reel, for the trout made for a pool with weeds a little farther up stream, but from that pool Mapleson determined to keep it if possible, for he well knew what terrible things weeds are in the fisher's way; so he followed on winding up his reel as it was being payed out, and stopped his career before he reached the refuge. Mapleson then artfully turned the trout's nose down stream, so as to drown him, but he was not to be drowned yet, for he frantically leapt out of the water two or three times, trying to free himself from the hook in that way, but Mapleson kept his rod well in hand, and did not mind his pranks. At last the trout got tired, and permitted himself to be drawn with a shortened line

slowly down stream, where Elsie had the net ready, but just as he was near it he bolted off again, yet with greatly diminished strength, for a little gentle persuasion soon brought him back to the net, and Elsie, with great glee, landed him safely on the bank, when Mapleson gave the *coup de gras* by striking his neck against the toe end of his brogue.

STEWART. I see, Tom, I need not teach you how to fish. James Baillie himself could not have done better.

MAPLESON. O I have had a little practice with fish in the Severn.

STEWART. That accounts for it; a man who has played a salmon need never fear handling a trout however large. But this is not a river trout; I am sure, by its colour and marks, it is from some loch in the hills, and must have come down one of the burns in a spate. Let us see its weight.

When weighed, it was found to be considerably more than two pounds.

They went about a quarter of a mile further down stream, when Elsie produced the lunch, of which they were glad to partake, although they had made such a good breakfast, for the pure air of the hills gives a keen edge to the appetite. Stewart and Mapleson then enjoyed their golden flake, and Elsie thought to herself such loving thoughts as only loving girls like her can think.

STEWART. It is now half-past twelve, so we must begin work to save our caps. I'll go to the other side; you, Tom, and Elsie can keep to this. That two-pounder of yours should count for half-a-dozen, but on reckoning it won't stand for more than a parr.

The fishers then commenced in earnest, the flies just suited the water, and the baskets began to get heavy.

MAPLESON. Do you ever fish, Miss Elsie? Will you take my rod and have a cast?

ELSIE. O, I've often caught trout with the boys' rods; but I shall not fish now, as my catching would not count, and would only take up time. I don't wish you and Eric to have your caps spoiled.

Mapleson saw the force of this, and energetically fished as if his life depended on the issue. Sometimes he caught two at a time, and his flies became the worse for the wear. So he put on new ones of the same pattern, and, at the first throw, he hooked a big one with the cock-a-bundie, which brought Elsie's landing net again into requisition, to her great joy. It was over a pound.

Stewart, who had been fishing more slowly than Mapleson, now crossed the stream and joined them.

MAPLESON. What sport, Stewart?

STEWART. I cannot exactly say how many, but I should think between three and four dozen. One is a loch trout, almost as large as yours, which I had tough work to land without the net. Just as he touched the gravel, the hook came out of his mouth, but, changing the rod to my left hand, I made a grasp at him with my right, and flung him safely out. How have you got on, Tom?

MAPLESON. Fairish; the basket is nearly full. One is a pounder, which Miss Elsie says is big for the Shee.

They were now nearly at the place where they parted, and saw Mrs. MacQueen, Hugh, and Hamish close at hand, and by half-past three they were all together at the

Newton Righ side of the stream. They then turned out the contents of their creels, and counted each separately, with the following result :—

Stewart	...	...	...	...	43
Mapleson	...	...	...	...	38
					—81
Hugh	...	...	...	...	38
Hamish	...	...	...	...	37
					—75

So the caps of Hugh and Hamish were duly condemned to be shot at on the morrow.

At dinner there was a good laugh over the fishing tourney. Mrs. Stewart had ordered the loch trout to be cooked, and truly delicious they were, and she thanked the fishers for the timely supply.

MR. MACQUEEN, Ah! Mrs. Stewart, there's nothing like your guests being useful; with Mr. Mapleson's permission, I'll try to-morrow his new gun, about which he was speaking to me, and see if I also cannot find something for the table.

In the evening there was conversation and music, and
“All went merry as a marriage bell.”

Poor Mapleson was now over head and ears in love with Elsie, and the dear girl was pretty much the same with him, for, though she tried to hide it, the secret would come out, as artlessly as scent from the concealed rose. That night in his bedroom Mapleson wrote to his parents about her, and hoped they would agree to his proposal, for, though of age to decide for himself, he thought it more dutiful to get their approval first.

At breakfast next morning Mr. Stewart said, “I have told Davie to rig up a wooden target, six feet square, for the rifle match, so, after we have finished, some of you had better go and find a suitable place for its erection. As

regards myself, I shall have to prepare for to-morrow. What about the reading, Mr. Mapleson ? ”

MAPLESON. Oh ! that’s all done for the day. Eric and I got up at six o’clock this morning, and had it all over before prayers.

So after breakfast, with the exception of Mr. Stewart and the ladies, they all sallied forth, Mr. MacQueen with Mapleson’s gun and Mapleson with his rifle, while Davie, assisted by Hugh and Hamish, carried the target. It was not very easy to find a range in all respects suitable, safe, level, and sufficiently long, for the hills were thrown together with much irregularity. Stewart, however, hit upon a place, not very far from the house, which seemed to meet the necessary requirements, and it had the great advantage of an abutting rock close by, where the marker could sit with perfect safety. So this was chosen, the target fixed against the side of the hill, and long sticks with the numbers attached—100, 200, 300, 400, 500 yards—placed at the proper distances.

MR. MACQUEEN. You, gentlemen, are only bent on pleasure, but I am on business, for I want to provide for the pot, so will you kindly let me have a shot with the gun first, for I want to see how far it will kill.

This being agreed to Hamish’s bonnet was put up, and Mr. MacQueen measured sixty paces, loaded, and fired both barrels with No. 6 shot. The bonnet was riddled, and many bullets stuck fast into the wood.

MR. MACQUEEN. That will do, gentlemen ; I see it will not be the gun’s fault if I do not kill something good. This is a first-rater, Mr. Mapleson ; expect me with some eatables at four o’clock.

The young men then gave Davie the honour of first shot with the rifle, which was double-barrelled, but shooting was not much in his way. However, with one of his two shots he just managed to graze the top of the target at 100 yards.

It was arranged that each would fire ten shots at the different ranges: the cap circle to count five, the second four, the third three, and the outer two. As each shot hit the target it was to be marked M. S. H. with a black-lead pencil, to show to whom it belonged, and the best shot was to get a copy of Bailey's *Festus*, to be paid for by him who had the lowest marks.

Hugh now put up his cap, which was black, and made a better mark than that of Hamish's, which was grey. Mapleson began his ten shots at the 100 yards, followed by Stewart, Hugh, and Hamish in succession. The result of the whole shooting was as follows:—

	YARDS.					Total Points.
	100	200	300	400	500	
Mapleson...	38	39	39	38	34	188
Stewart ...	43	42	44	41	40	210
Hugh ...	39	43	40	33	37	192
Hamish ...	43	42	41	36	39	201

Stewart thus proved himself to be victorious, and Mapleson, as having the lowest number of points, on returning to the Manse, wrote to Messrs. Longmans and Co. to send him the last edition of *Festus*, bound in the best Turkey Morocco.

Mr. MacQueen got back in good time for dinner, nor did he come empty-handed, for he had shot three rabbits, three brace of plovers, and one brace of curlews. He said he had seen some hares and several coveys of game, but, on honour, did not fire at them, reserving them till the proper time had come.

After dinner Mr. Stewart disappeared for his study, and the others retired to the drawing-room. Mr. MacQueen asked Stewart if he played at Draughts. He said he did, but that he greatly preferred Chess, at which Mr. MacQueen was glad, for he did not often get the chance of a game, as, in that part of the country, it was scarcely known, Draughts being all the rage. But Draughts really is a fine game to those who, like Anderson and the Herd Laddie, know *how* to play it ; but first-rate players are very rare. Anyone can scrape on the violin, but it requires a Paganini or a Joachim to bring out the finest melodies of its tones ; so it is with Draughts.

Mr. MacQueen soon discovered that he was no match for Stewart at Chess, but he felt it a treat to play with one so superior to himself, for he saw combinations of which he had never dreamed. Stewart then offered him the odds of knight and bishop, but, even with these accepted, he could not hold his own.

MR. MACQUEEN. How do you manage to play so well, Stewart ; you are much younger than I ?

STEWART. Oh ! I'm a mere tyro to what some of our masters are ; such men as Steinitz, or Blackburne, or Mackenzie could knock me, as the saying goes, into a cocked hat. Chess is the most wonderful game in the whole world ; if you lived to the age of Methuselah, you would still find something new to learn in the infinite variety of the moves ; but no mere learning will ever make a really good player, unless there be a natural talent for the game, just as a man can never be a true poet unless the "faculty divine " be born within him, although he may know every rhyme in the Rhyming Dictionary.

MR. MACQUEEN. I am afraid that "natural talent" you speak of is not in me, for I do not seem to play a bit better now than I did a dozen years ago. Can't you tell me how I could improve?

STEWART. Yes, I can do that. Get a good book or two on Chess by Philidor, or Sarratt, or Walker, or Staunton, and play over very carefully some of the grand games of the masters, looking at the reason of every move and watching the force of the combinations. Do not be in a hurry—the more haste the less speed; study the games till you make them as your own. You will thus get at the principles; the working out of details will follow. Then learn the endings—how to queen your pawn under various circumstances, how to mate with queen or rook, two bishops, or bishop and knight, and so on, which can be best learned by studying from the book.

MR. MACQUEEN. I think, Eric, that you must have this "natural talent" that you mention for the game.

STEWART. I do not feel as if I had, although I am extremely fond of the game. On the contrary, I seem to myself a perfect pygmy, compared with such a giant as Blackburne, who, blindfold, can play ten or twelve games at the same time with strong players and win all, or almost all, of them.

MR. MACQUEEN. This seems to me perfectly marvellous.

STEWART. Nevertheless it is true; and, if the human mind can have such capacity for conception and remembrance in this "muddy vesture of decay," what must it possess in the spiritual robes of immortality?

Mr. Stewart came in to family worship, after which he immediately retired again to his study, and, after a slight

refreshment, the others wished each other good-night soon after ten o'clock.

The next day was Sunday, or as it is generally, though erroneously, called in Scotland, *the Sabbath*, for the Scripture tells us that the Sabbath is past when *the first day of the week* begins.—*Matt. xxviii. 1., Mark xvi. 1, 2.*

Family worship and breakfast were, at the Manse, at the same time on Sundays as on other days, but Mr. Stewart always rose on that morning at six, to prepare for the duties of the day. In the Highlands ministers are expected to learn their written sermons by heart, if they are unable to preach extempore, as the people dislike to hear them read.

The church was about a quarter of a mile from the Manse. It was an old-fashioned stone building, capable of holding about three hundred persons. It had an apology for a steeple, outside of which, protected by two pieces of wood placed angularly, was the bell, which “the minister’s man,” as he is termed, rang at half-past eleven to call the people together to the Gaelic service, which began at a quarter to twelve and ended at half-past one. Then followed the English service, which lasted till three o'clock.

All from the Manse went to the Gaelic service, and remained, with the exception of Peggy, for the English sermon. Of course the Gaelic was to Mapleson as “Greek to the gentlemen of the jury,” but he liked the tone of the service, for it seemed solemn, and the people appeared to listen with much attention, as Mr. Stewart spoke with great earnestness and pathos. The singing of the Gaelic Psalms, each line of which was first read out, Mapleson thought particularly sweet, though at times it was almost oppressive with its slow, weird, melancholy sameness. At

the close of the last Psalm, the ladles were passed by the Elders from pew to pew. These ladles are small boxes made of wood, lined inside with cloth, with handles about four feet long. Mapleson put in half-a-crown as one was brought before him, at which those who saw stared in amazement, as the usual contribution by the people in Highland churches is only a bawbee, or at most a penny, unless it be on special collection Sundays for the Schemes of the Church, of which this was not one. A very short prayer and the benediction then followed, and, as soon as the “Amen” was pronounced, the people hurried out, save only a few who remained for the English service. A good many other persons now came in, for the Gaelic, as a spoken language, is fast dying out in the Highlands, as all the children are now taught English.

Mapleson enjoyed the English service, for it was plain and practical, and the text suited him—*Luke vii. 50*—“Thy faith hath saved thee; go in peace.” After the last Psalm, the ladles were again handed round, but only to those who had not been at the Gaelic service. Mr. Stewart then closed with a short prayer and the benediction.

Dinner was at the same time as usual, substantial and good as hitherto, but Mapleson noticed that the tone of conversation was subdued, and even Hamish did not venture to make a humorous remark. After their tumbler of toddy, the young men seemed anxious to go to the garden for a smoke, and to let out some of their exuberance of spirits. After tea, the Bible or some other good book was quietly read. The family worship was a good deal longer than usual, as the chapter was read verse by verse by the servants, who also each repeated a text of Scripture, and all went off to bed about ten o’clock.

At breakfast next morning, a surprise fell like a bomb-shell on the worthy minister and his family. It was in the form of an advertisement in the *Perth Courier*, which had been sent to him, with the mark of a large cross in ink to call his special attention thereto. It read as follows :

"The Rev. John Culross, having resigned the Pastorate of the North Inch Established Church, Perth, because he can no longer conscientiously hold certain portions of the Confession of Faith and Catechisms, which teach Reprobation, has, on his own responsibility, but having received monetary assistance from some kind friends, taken for religious purposes the Tanner's Hall, Methven Street, Perth, which (D.V.) will be opened for Public Worship on Sunday, 2nd August :

Morning, Services at 11, and Evening at 6.30 o'clock,
when all will be heartily welcomed.

Seats free, but there will be plates at the door for any who may wish to contribute towards the expenses.

N.B.—THREE PUBLIC DISCUSSIONS

will (D.V.) be held in the above Hall, on the evenings of Tuesday, 28th, Wednesday, 29th, & Thursday, 30th July, at 6.30 o'clock, when the chair, on each occasion, will be taken by

WILLIAM MUIR GILLESPIE, Esq.,
of Luncarty.

The Subjects for discussion will be as follows:

Tuesday, 28th July.—Is the Decree of Reprobation consistent with the Character of God?

Wednesday, 29th July.—Does the Atonement of Christ apply savingly to the Elect only?

Thursday, 30th July.—Do persons, at Death, go at once to Heaven or Hell, or to Paradise or Hades?

Mr. Culross will be much obliged by any gentleman who might wish to take part, for or against, in one or more of these Discussions, communicating with him by letter, on or before Thursday, 23rd July, so that arrangements may be made accordingly.

Address—Rev. John Culross, M.A., Tanner's Hall, Methven Street, Perth."

MAPLESON. Do you know Mr. Culross, Mr. Stewart ?

REV. D. STEWART. O yes, I do. He is a godly man, and I honour him much, though I do not agree with him in this matter. He is about forty, and has a wife and several young children. He has a strong will, and acts up to his belief, and that, in these time-serving days, means a good deal. He brought his case before the Presbytery some time ago, but I did not know till now that he had ended it by resignation.

MAPLESON. Is it a good living he has left?

REV. D. STEWART. The best in Perth; worth £500 a year, with a fine Manse and Glebe; and, as far as I know, he has no private means of his own.

MR. MACQUEEN. Well, Culross must be a splendid fellow; there's grit in him. I am glad that he seems to have some friends to help him in taking this hall. Will you go to the Discussions, Mr. Stewart?

REV. D. STEWART. No, MacQueen, I'll keep my fingers out of that pie. But I'll tell you who I think would like to go—Mr. Mapleson and Eric; and, if they would, I'll let Davie drive them as far as Blair (Blairgowrie), for Culross is a brave fellow, and they can help him if they like.

STEWART. Thanks, dear Father, I call that generous. I am sure that Mapleson as well as I would like to go.

MAPLESON. I would indeed. Do you know the Chairman, Mr. Stewart?

REV. D. STEWART. Not personally, but I know something about him. He is the Laird of Lancarty, a fine property a few miles from Perth, and he belongs to the Episcopal Church. He was a great friend of the late Thomas Erskine, of Linlathen, and Bishop Ewing, so you may guess what sort of man he is, for they were both heretics like you and Eric.

MR. MACQUEEN. I don't expect you know much about these heretics, Mr. Mapleson, but you need not be ashamed of being classed with them, for I think few better men ever lived, though, as the old gardener said of the late Dr. McLeod Campbell, of Row,—they *divairged*.

After breakfast Stewart and Mapleson went for a quiet smoke into the garden, and to consider what was best to be done under the new aspect of affairs which had been opened up this morning, the 13th of July. They sat silent for some time in a shady seat, and at last said

STEWART. Are you game to take part in these Discussions, Tom? I know you hate speechifying, but you can speak, and well too, if you like, for you speak as an honest man, and that is the kind of speech which tells best. I shall write to Culross offering to take part on his side in each of the three Discussions, and, if you will allow me, I would say that my friend, Mr. Mapleson, an Undergraduate of Cambridge, would help also by giving a little of his personal experience as to his change of opinion from the popular Creed, and that we propose to have the pleasure of calling on him personally, a day or two before the Discussions begin.

MAPLESON. I'll do anything on earth I can to help on a good work with you, Eric, and, if you think my saying a few plain words can be of any service, I'm your man.

STEWART. Done—you're a brick, Tom. I will now write to Amy to go to Mrs. Hodge, and get her to lend us Stonehouse on *Universal Restitution*, and Southwood Smith on *The Divine Government*, referred to in her father's manuscript. I think she is sure to have them, and I'll write to Longmans to send us any works on *Restoration*

that they can quickly lay their hands on; meanwhile I'll hammer away at the old Schoolmaster's manuscript, for there is a rare lot in that, and just suitable for answering the questions proposed, and I advise you to do ditto. We'll leave the History reading for the present, and grind for the Discussions.

MAPLESON. Agreed. But I'll advise something more also; the Discussions won't last for ever; let us take our rods with us and see if we can't spirit a fish or two out of the Tay. I did envy that man hauling in his ten-pounder between two high walls in the midst of houses; it seemed a thing so out of the common to me.

STEWART. A capital idea; we'll do so. I know Malloch; he'll put us up to a wrinkle or two about the fishing at Perth.

So Stewart wrote his letters, and Mapleson began to re-study the manuscript.

CHAPTER VIII.

ENGAGEMENT OF MAPLESON AND ELSIE
STEWART,

AND

PRELIMINARIES FOR THE DISCUSSIONS.

PERSONS REPRESENTED:

REV. DONALD STEWART *and Family.*
THOMAS MAPLESON.
REV. JOHN CULROSS *and Friends.*

SCENES.

Newton Righ and Perth.

At breakfast on Tuesday morning, Mapleson anxiously waited Davie's arrival with the letters. In that part of the country letters were delivered only at the Post Office, which was at the Spital, where the people had to call for them, with the exception of the family of Mr. Stewart and one or two others, who had private bags, which were made up once a day at Blairgowrie. These were placed and taken up by the postman at certain localities, from which they were conveyed by a messenger to the various houses which had the privilege of a private bag. That for Mr. Stewart's family was always put into a locked box, for which there was a duplicate key, placed at the corner of the branch road leading up to Newton Righ.

Mapleson got the letter which he expected, which was from his father, and he opened it at once—as was the custom of those who received letters at the Manse—while at breakfast. He seemed very pleased.

MRS. STEWART. Good news from home, I hope, Mr. Mapleson?

MAPLESON. Very; all well; the boys have returned from Eton, and are as mad as March hares.

He did not tell Mrs. Stewart what interested him much more than the boys' return, namely, that his father and mother highly approved of his proposed engagement to Elsie, and he was now racking his brains to find out a plan to speak to her alone, for, among so many, it was not easy to get the opportunity. At last he said to Hugh, "Is the river too low for fishing, to-day?"

HUGH. Not a bit, if you wade and use fine tackle, fishing up-stream.

MAPLESON. Well, then, if Miss Elsie and Eric are agreeable, we'll challenge you and Hamish, accompanied by Mrs. MacQueen, on similar conditions as you did us last Friday, your party to fish down and we up stream, with flies only, and all to meet where we part at half-past three: those producing the fewest trout to contribute between them at least ten shillings towards the expenses of Mr. Culross's new church.

This challenge was at once accepted; so, after breakfast, the combatants, duly accoutred, left for the river. Stewart and Mapleson put on waders, but Hugh and Hamish would not condescend to take such useful though rather cumbrous accessories, not minding a wetting in their lower extremities. Mrs. MacQueen, Hugh, and Hamish proceeded down stream; Stewart crossed, but did not begin fishing till he was a good way up, while Mapleson commenced at once.

His fishing, however, did not last long, for he soon came to Elsie, and said : " Miss Elsie, there's a lady near me whom I fondly love, who could make me the happiest man on earth. Can you guess who she is ? Dear Miss Elsie, will you have me for your husband ? "

Elsie, who, from previous hints, was not unprepared for this declaration, permitted the dictates of affection to overcome her natural reserve, and quietly answered, from the depth of her own loving, trustful heart, " Yes, with my parents' approval."

We shall not attempt to describe the language that followed, but leave it to the reader's knowledge of human nature, under such delightful circumstances, to conceive. After lunch Elsie said, " Do, for any sake, catch some trout ; it will look so discreditable to come home with a clean basket." So Mapleson began fishing and caught about half a dozen. He then left off, and sat down beside Elsie on the river's bank, where their sweet words, so pleasing to each other, flowed on deliciously,

" Like softest music to attending ears."

Stewart saw them thus agreeably engaged as he was returning from the other side of the water to where they were, and cried out, " What luck, Tom ? "

MAPLESON. The best, Eric, I've ever had in my life. I've caught the finest fish ever found in the Shee.

STEWART. Ah ! you rascal, I expect it is a *she*, but I don't blame you, for she's well worth catching. I knew she was hooked before, and only needed proper landing. Something within me told me what you were up to this morning, so I left you at the river to your own dear selves. Was it not good of me ? I wish you both every blessing from the very bottom of my heart.

The three happy ones now journeyed down the banks to the place of meeting, Stewart every now and then drawing a trout from the water. On arrival at the spot their opponents soon came up, and the following were the contents of the baskets :—

Hugh	...	...	...	...	...	39
Hamish	...	...	...	...	44	
					—	83
Stewart	...	...	...	...	52	
Mapleson	...	...	...	...	6	
					—	58

The conquerors had a good laugh at the poverty of Mapleson's basket, but the cause of this was soon made known, amid many hearty congratulations.

Mapleson and Elsie got first to the Manse to tell the news to Mr. and Mrs. Stewart, who gave their cordial consent to the engagement, which was not unexpected, for parents' instincts in such matters soon discern how the wind blows. Mr. MacQueen, who highly esteemed Mapleson, was greatly pleased with the thought of having him for a brother-in-law, and Hamish was as frolicsome as a young colt. Davie was in high glee, for the news soon spread to the kitchen. "Miss Elsie," said he, "is a very fine lady, and she well deserves such a grand gentleman as Mr. Mapleson." Davie felt that the honour of the family was his honour too, a very proper feeling in these degenerate days, when Jack too often thinks himself to be at least as good, if not considerably better, than his master; and it would be well for families if servants of Davie's stamp were less uncommon than they now, unfortunately, are.

The dinner, as usual, was excellent, and was improved by some of Mr. MacQueen's plovers and the curlews, the latter of which were specially pronounced to be delicious. When over, Mr. Stewart, in a most kindly manner, proposed the long life, health, and happiness of Mr. and Mrs. Mapleson to be, and said that Mr. Mapleson had not been long in discovering the Scotch wife he referred to on his first coming among them; he trusted, and indeed expected, that he would find her to be a prudent wife from the Lord. This toast was drunk with Highland honours, and, before the cheering had finished, they saw Davie in front of the window parading with gay streamers from his bagpipes. In the fulness of his heart he gave forth a tremendous skirl, enough to frighten the French, at which they all roared with laughter, and he then began the stirring march, *The Campbells are coming*, or *The Inverary Wedding*.

To this enthusiastic welcome Mapleson made a most suitable and happy reply, and ended by proposing the health of Mr. and Mrs. MacQueen, hoping that he would prove to be as good a husband to the younger daughter of Mr. and Mrs. Stewart, as Mr. MacQueen had been to the elder.

“*Slainte mhath*” (good health), cried Hamish at the top of his voice; “may their shadow never grow less,” and, when the cheers subsided, Mr. MacQueen rose and made a capital speech, full of good sense and feeling, as well as playful wit, for, though an Elder of the Scotch Kirk, he had naturally a fine genial humour and a wonderful flow of spirits.

After tea Mr. MacQueen jokingly asked Mapleson if he would have a game of chess, but the latter answered that, as he was going to mate Elsie, he must excuse him now, but he would be happy to try to mate him also on another

occasion. Mr. MacQueen and Stewart then settled down to the game. They played even, for, although Mr. MacQueen knew that he was no match for Stewart, he wanted, as a learner, to see the full power of his opponent's pieces in the attack.

At family worship Mr. Stewart did not forget to invoke special blessings on the young couple, who had that day pledged their troth to each other, and Mapleson, before going to his own room, went into Eric's, where the two bosom friends lifted up their hearts to God in thankfulness and praise.

The following morning brought a letter to Stewart from Mr. Culross, thanking him and Mapleson for their promised help, and saying that he would be very glad if they could make it convenient to come to tea at his house, adjoining the Hall, on Friday evening, 24th July, at six o'clock, as he then expected a number of friends to meet and make arrangements for the Discussions. Stewart returned a reply, accepting for Mapleson and himself, and enclosing a cheque for £5 from Mapleson in aid of his new church, instead of the ten shillings proposed at the last fishing tourney. Mapleson wrote home with glee about his engagement.

After lunch Mr. and Mrs. MacQueen left for their own home at Balandamph in a dogcart, which is the general mode of conveyance in that country, as being light for the hilly roads. It was a long drive, more than twice the distance than if they had walked across the hills, but the road was good, though rather steep in some parts. Hugh and Hamish were to bring over Elsie later on, in time for the 12th, to meet Mapleson and Eric, who were to come from Perth.

On Thursday morning two packets were delivered to Stewart, per Parcel Post—one from Amy, enclosing two books from Mrs. Hodge, namely, Stonehouse on *Universal Restitution*, and Southwood Smith on *The Divine Government*; the other was from Messrs. Longmans & Co., containing the following works:—

Complete Triumph of Moral Good over Evil. Longmans & Co., London.

The Second Death and the Restitution of All Things, by Rev. Andrew Jukes, B.A. Longmans & Co., London.

Universalism Asserted, on the Authority of Reason, the Fathers, and Holy Scripture; by the Rev. Thomas Allin. Elliott Stock, London.

The Spirits in Prison, by Dean Plumptre. W. Isbister, Ltd., London.

Future Retribution, viewed in the light of Reason and Revelation; by Prebendary Row. W. Isbister, Ltd., London.

The Destiny of the Human Race; The Kingdom of God; Organised Christianity; The Unpreached Gospel an Embedded Truth; by Henry Dunn. Simpkin, Marshall & Co., London.

The Fire Baptism of All Flesh, by Rev. S. Borton Brown. Kegan, Paul & Co., London.

Salvator Mundi, by Dr. Samuel Cox. Kegan, Paul & Co., London.

Eternal Hope, by Archdeacon Farrar. Macmillan & Co., London.

The Restoration of All Things, by Jeremiah White. H. K. Lewis, London.

The Mystery Hid from Ages and Generations, made manifest by the Gospel Revelation, or the Salvation of All Men. Printed for Charles Dilly, London. 1787.

The Everlasting Gospel Commanded to be Preached by Jesus Christ, by Paul Siegvolck, Germantown, Penn. 1753.

Messrs. Longmans & Co., along with their bill, sent a note to Stewart, from which the following is an extract:—

"We would, had time permitted, have sent you more books on the subject, both ancient and modern, but we presume that those now forwarded will, meanwhile, be sufficient for your purpose. Some of the older works by Revs. George Stonehouse, Richard Clarke, and Elhanan Winchester are now very difficult to be procured, and we congratulate you on our finding an old copy of *The Everlasting Gospel*, by Siegvolck, as it is reckoned a masterpiece in its way. We have heard of one gentleman who has read it carefully over six times, and says that he considers it as absolutely worth its weight in gold."

Stewart replied, enclosing a cheque for the bill, and saying how greatly he was obliged for the trouble they had taken in the matter, and that, if more books were required, he would let them know.

Stewart and Mapleson made good use of their time in reading up for the Discussions, and allowed themselves but little recreation, which they generally took after dinner on the banks of the Shee. Elsie, Hugh, and Hamish nearly always accompanied them, and these soon became able scholars as to the Salvation of All at last.

One night, before going to bed, Mapleson wanted to refer to *The Everlasting Gospel*—which he had read with great satisfaction—and found it gone, so he went into Stewart's room to ask if he knew where it was.

STEWART. I believe I do, but don't say a word; my dear father has it. I went to speak to him this morning in his study, and my eye caught sight of about an inch of the old brown leather cover in a drawer in his desk table. I don't think I am mistaken. Last evening, before we went out, I put it on the top of the books with a little poem by Whittier, called *The Minister's Daughter*, just in hopes that he might come and take them up. I do not doubt he did, and, I suppose, forgot to put them back before we returned, so that he has had them all day.

MAPLESON. I am so glad to hear this.

STEWART. Depend upon it the people will hear no more eternal torment sermons from him, for he has a great regard for the Scriptures, and Siegvolck's arguments are all taken from them. But my father, though a shrewd man and well able to grasp the truth, is naturally very timid,

and I do not suppose that he will ever come out boldly like Mr. Culross, who seems to have great force of character, and does not fear

"To beard the lion in his den."

MAPLESON. I shall be so thankful should it turn out as you suppose. To look at the old book on the outside only, one would think it to be not worth twopence, but I do not wonder at the man who, after reading it so often, said that it was absolutely worth its weight in gold.

This book and the poem were put back to their place at breakfast next morning, Mr. Stewart having made an excuse to leave the room for a moment.

On the following Sunday Mr. Stewart preached a grand gospel sermon in English—from *John iii. 16*—full of spiritual power, without one hint about eternal misery. He showed the Father's Love in sending His Son to be the Saviour of the world. Many were moved to tears, among whom were Stewart and Mapleson, but theirs were tears of joy, in noticing the blessed change which had been wrought, through his enlarged views of the purposes of God toward man. On coming out they told Mr. Stewart how delighted they were with his discourse, and he said, "The love of Christ constraineth us; there may, perhaps, be some truth after all in what you heretics believe; we must not be too dogmatic."

Stewart knew his father, and thought it best to let well alone, so the subject was dropped. He saw in him the changed father in *The Minister's Daughter*, the poem before referred to, which is reprinted here, in the hope of its being of benefit to others.

THE MINISTER'S DAUGHTER.

In the Minister's morning sermon,
He told of the primal fall,
And how henceforth the wrath of God
Rested on each and all;

And how, of His will and pleasure,
All souls, save a chosen few,
Were doom'd to eternal torture,
And held in the way thereto.

Yet never, by faith's unreason,
A saintlier soul was tried;
And never the harsh old lesson
A tenderer heart belied.

And after the painful service
On that pleasant bright first-day,
He walked with his little daughter
Through the apple bloom of May.

Sweet in the fresh green meadow
Sparrow and blackbird sung;
Above him the tinted petals
The blossoming orchard hung.

Around, in the wonderful glory,
The Minister looked and smiled,
"How good is the Lord Who gives us
These gifts from His hand, my child."

"Behold in the blooms of the apples,
And the violets in the sward,
A hint of the coming beauty
In the garden of the Lord."

Then up spake the little maiden,
Treading on snow and pink,
"Oh! father, these pretty blossoms
Are very wicked, I think."

"Had there been no Garden of Eden,
There never had been a fall;
And, if never a tree had blossom'd,
God would have loved us all."

"Hush ! child, the father answered,
By His decrees man fell,
His ways are in clouds and darkness,
But He doeth all things well."

"Oh ! I fear Him !" said the daughter,
And I try to love Him too,
But I wish He was kind and gentle,
Kind and loving as you."

The Minister groaned in spirit,
As the tremulous lips of pain,
And wide, wet eyes, uplifted,
Questioned his own in vain.

Bowing his head, he pondered
The words of his little one ;
Had he erred in his lifelong teachings
Had He wrong to his Master done ?

To what grim and dreadful idol
Had he lent the holiest name ?
Did his own heart, living and human,
The God of his worship shame ?

And lo ! from the blossom and greenness,
From the tender skies above,
And the face of his little daughter,
He read a lesson of love.

No more as the cloudy terror
Of Sinai's Mount of Law,
But as Christ in the Syrian lilies,
The vision of God he saw ;

And as when in the cleft of Horeb,
Of old was His presence known,
The dread ineffable glory
Was infinite Goodness alone.

Thereafter his hearers noted
In his prayers a tenderer strain,
And never the message of hatred
Burned in his lips again.

And the scoffing tongue was prayerful,
And the blinded eyes found sight,
And hearts, as flints aforetime,
Grew soft in his warmth and light.

After dinner Stewart said to Mapleson in the garden. " Didn't I tell you rightly about my dear father ? He, hitherto, preached Eternal Misery from a sense of duty, as the Creed of his Church ; but I don't believe that he ever seriously considered what it involved. He is himself of a very tender nature, and would not harm a fly ; his calm, quiet face is the very picture of love, but he lacks the courage of Culross. Yet it is, doubtless, well that men differ ; God has work for each in his own place to do, and I think that my father, in his last days, will be more blessed among the people than he has ever been before. The sweet Gospel of God's Love to All, through Christ, will win its way through all the obstructions of professing Calvinism.

MAPLESON. I sincerely trust it may do so. What about your mother, Eric ?

STEWART. I am hopeful ; but she is made of sterner stuff than my father, and in her the truth will take longer to penetrate. I think that, in religious matters, women have more of the *tenax propositi* than men, probably because they are not so ready to see " the other side of things," and so they cling the more tenaciously to their own opinions. I doubt not, however, that in her case the influence of my father and the family will tell in course of time, and that, as you expressed the hope in Cambridge, both my parents will practically renounce the *horribile decretum*.

On the morning of the 24th July the young men bade farewell to the family at Newton Righ, and were driven by Davie to Blairgowrie, after which they proceeded by train to the Railway Station Hotel, Perth. Soon after six o'clock they arrived at the house of Mr. Culross, when

they were specially introduced to Mr. Muir Gillespie and other gentlemen who were assembled there. After tea Mr. Culross, as the Convener of the meeting, before proceeding to business, asked Mr. Burn, of the Established Church, Perth, to ask for a blessing on their deliberations, after which Mr. Culross arose and said :

“ I am very glad, gentlemen, to see so many here, for it shows how important the matters in question are considered to be. Some of us differ from each other, but I sincerely trust that that may prove to be no barrier to our Christian love and respect for each other, for every man is entitled to hold what he believes to be true. You know that, at my ordination, I promised to teach and uphold the doctrines taught in the Confession of Faith and the Larger and Shorter Catechisms, and, when I so promised, I was perfectly sincere, but, since then, I have looked more carefully into certain tenets there taught with respect to Reprobation, which I cannot now believe to be true, and, as an honest man, I could not, with a clear conscience, continue to eat the bread of the Church, a portion of whose teaching I now consider to be unscriptural. I have, therefore, withdrawn from the Church of my fathers, and you can imagine that this is no light step for me to take, but I have no reason to regret the decision. Several private friends have come nobly forward, and enabled me to take the Tanner’s Hall, and have also most kindly helped in the meantime towards the expenses of myself and family, and I trust that we may soon be able to form a Church which will be self-supporting. The first thing which we have to do to-night is to read over the subjects proposed for discussion, and then put down the names of those gentlemen

now present who are willing to take part for or against same.

MR. MUIR GILLESPIE then arose, and said: "Mr. Chairman and gentlemen, before this is done may I be allowed to make a few remarks?" "Hear, hear" followed, and he proceeded—

"I think, gentlemen, that all here present, though some differ in their views from Mr. Culross, must appreciate the conscientious motives which have induced him to leave the first charge in Perth. Most of you know a little about me, that I am accounted as a heretic of something of the same kind as Mr. Culross, but there is this great difference between us, that my heresy (so called) has cost me nothing, whereas that of Mr. Culross' deprives him of between £500 and £600 a year, and that, besides himself, he has a wife and five children to support, and that he has scarcely any private means of his own. I am sure, therefore, that our esteemed friend deserves our warmest sympathy and support, which I hope may be liberally accorded to him. (Hear, hear.) I would also say that, as the proposed Chairman of the meetings for these Discussions, it will not be my province to take a prominent part in them myself, but to see that each gentleman, on the Affirmative and Negative side of the questions, may have the opportunity of a fair hearing. I would suggest that each speaks shortly and to the point—I would say fifteen minutes for the opening speaker, and considerably less for those who follow, so as to make the meetings as lively and interesting as possible. I would also suggest that the meetings be opened and closed with prayer, and that we conclude, as nearly as possible, about half-past eight or, at the latest, nine o'clock."

"Hear, hear," from all, and this was arranged.

Mr. CULROSS then proceeded to read the syllabus of the Discussions.

Tuesday, 28th July.

IS THE DECREE OF REPROBATION CONSISTENT WITH THE CHARACTER OF GOD?

Wednesday, 29th July.

DOES THE ATONEMENT OF CHRIST APPLY SAVINGLY TO THE ELECT ONLY?

Thursday, 30th July.

DO PERSONS AT DEATH GO AT ONCE TO HEAVEN OR HELL, OR TO PARADISE OR HADES?

He then wrote the names of those present who agreed to take part in the Discussions as follows :—

Affirmative.

Rev. JOHN BURN, M.A.	- - -	Established Church, Perth.
" DAVID FORDYCE, M.A.	" "	Lochee.
" WILLIAM THOMPSON, M.A.	" "	Blairgowrie.
" DUNCAN TULLOCH, M.A.	" "	Cupar Angus.
" PATRICK FORBES, M.A.	" "	St. Andrews.
" HUGH ROBERTSON, M.A.	" "	Dundee.

Negative.

Rev. JOHN CULROSS, M.A., Tanner's Hall, Perth.

" JOHN ANGUS, M.A., Congregational Minister, Perth.

" DONALD MATHESON, M.A., Baptist Minister, Dundee.

" JAMES MACGOWAN, M.A., Congregational Minister, St. Andrews.

ERIC F. STEWART, Esq., B.A., Fellow of Queen's College, Cambridge.

THOMAS MAPLESON, Esq., Undergraduate, Cambridge.

REV. JOHN BURN. I think, Mr. Culross, that we shall have enough on each side, but may I ask what will be done should any persons in the Hall wish to speak?

REV. JOHN CULROSS. As you, gentlemen, have kindly responded to my invitation to discuss the matters before us, I think that you only should be permitted to address the

meetings as appointed speakers, each side answering the other in rotation, and, should any questions be asked by others in the Hall, I would suggest that the Chairman receives such in writing, with the names of the questioners attached, and that he, at the end of the regular Discussion, either answer such questions himself or ask one of us to do so if we can, but we must remember that it is generally much easier to put a question than to give an answer.

This was agreed to also.

REV. JOHN ANGUS. I observe, Mr. Culross, that our friends of the Established Church come out strong. Mr. Burn is a host in himself, and we of the opposition are but poor Dissenters. But, never mind, we'll try and make up by argument what we may want in Clerical prestige.

REV. JOHN CULROSS. I am not at all afraid, I can assure you, Mr. Angus; don't you see we have Cambridge on our side? Let me add a few words respecting these two young gentlemen who represent that University here, as they are strangers among us. Mr. Stewart is the eldest son of the Rev. Donald Stewart, Established Church, Newton Righ, with whom several here are personally acquainted. It was intended that he should assist and succeed his father at Newton Righ, but, on investigation, as he could not believe in the doctrine of Reprobation taught in the Confession of Faith and Catechisms, to which as a minister of the Established Church he would have been bound to subscribe, he has decided not to enter that Church. He lately took a First in the Classical Tripos at Cambridge, and, although so young, has obtained a Fellowship there. His friend, Mr. Mapleson, is the eldest son and heir of Sir Thomas Mapleson, Bart., of Rookwood, Shropshire, and is an Under-

Graduate of Queen's College, Cambridge. He is a most estimable Christian, who has recently come boldly forth to support what he believes to be the truth.

It was then agreed that the Discussions should be begun by Mr. Burn, and followed by Mr. Culross, and that these two gentlemen should be the leaders of their respective sides, having latitude to conduct the Discussions with their friends as might appear to each the most advisable.

Mr. Culross then requested Mr. Angus to close with prayer, after which the intending disputants parted in the most amicable manner.

Next morning, after breakfast, Stewart and Mapleson went to Malloch's to ask particulars about salmon-fishing at Perth. They were told that, on any day except Sunday, they could, as inhabitants, fish within certain boundaries; and he gave them the names of two or three neighbouring proprietors who, on application, would most probably give them leave to fish on waters much better than that near the town. One of those mentioned was Mr. Muir Gillespie, of Luncarty, at which the young men looked at each other, thinking that they would have a good chance there. They invested in some salmon tackle, including blue and yellow wasp flies, which Malloch said were capital for this water. They also purchased two of his sliding gaffs—the best out.

They then started for the river, and put up their rods. For a long time they whipped the stream to no effect, but at last Stewart caught a small salmon-trout. Then a veritable salmon took Mapleson's fly, firmly fixed by his peculiar twist, and away it ran up stream, between those very walls where he saw one landed before. Mapleson was up to the mark, and, notwithstanding all the fish's leaping

and skulking, brought him alongside, and cleeked him with Malloch's gaff. It was just over seven pounds. While Mapleson was playing his salmon, Stewart, further down the river, hooked another sea-trout, which he safely landed. It was close upon three pounds. After this, nothing more came to their lines, so they sent the fish as a present to Mr. Culross, and returned to their hotel, where they ordered dinner. While that was being prepared, Stewart wrote a polite note to Mr. Muir Gillespie requesting, for Mapleson and himself, a day or two's fishing on that part of the river belonging to him, after the Discussions were finished. On Monday afternoon he had a very kind reply from Mr. Muir Gillespie, saying that his wife and he would be very happy if they would come and spend a week at their house from the following Friday morning, which invitation they gladly accepted.

The interval they determined to devote to preparation for the Discussions in Tanner's Hall; but they did not forget to reserve time for correspondence with their *chère amies*. In one of his letters to Amy, Stewart enclosed the following verses, written by himself, on the subject on which his heart was so full: they are called

REJOICING IN HOPE OF THE GLORY OF GOD.

Rom. v. 2.

I thank Thee, Blessed God, for what Thou art
 In Thine Eternal Self—in each—in me;
 That Thou hast oped the eyelids of my heart,
 Love, changeless Love, in Thy dear Self to see.

Thy Power, Thy Wisdom, Justice, and Thy Truth
 And Holiness are grand beyond my ken;
 By these I'm awed—but, like the rain, Thy ruth,
 Which showereth blessings on the souls of men,

Transforms my desert to a garden. Hope
Springs gladly up where erst Despair had been,
Giving me power with all the woes to cope
Which I may meet with in this chequered scene.

I look beyond the present, for I live
With Thee in The Eternity : my will
Is lost in Thine, O God, Who dost forgive
All the transgressions of my years of ill.

Thus, as a little child, in Thee I'm one
In all Thou art, in all Thou dost possess ;
Things present, things to come are all my own,
And I am rich in all that Thou dost bless.

I trust Thy precious Word, which doth declare
That *in* the name of Jesus All shall bow ;
The New Jerus'lem, bright beyond compare,
I can in spirit enter even now.

I look beyond the Ages—to the day
Without the night—the joy without the pain ;
When, Sin and Death for ever passed away,
Thou, as the All in All, in All shalt reign.

CHAPTER IX.

FIRST DISCUSSION :

IS THE DECREE OF REPROBATION CONSISTENT WITH THE CHARACTER OF GOD ?

PERSONS REPRESENTED—

WILLIAM MUIR GILLESPIE, Esq., of Luncarty, *Chairman.*

REV. JOHN BURN, M.A., *Established Church, Perth.*

REV. JOHN CULROSS, M.A., *Tanner's Hall, Perth.*

ERIC F. STEWART.

THOMAS MAPLESON, AND OTHERS.

SCENE—

The Tanner's Hall, Perth.

The Tanner's Hall had originally been used as a place for the manufacture of leather, but the firm to whom it belonged failed, and it was thrown on the market. An enterprising builder, seeing its capabilities and its good situation, bought it cheaply, and converted it into a place for public meetings. He got it properly cleaned and painted, a platform made, and a gallery erected opposite. It was fitted with suitable heating apparatus and well lighted with gas, and seated for about seven hundred persons by long movable forms with backs and a number of cane-bottomed chairs, and, being nearly square with a flat roof, it was well adapted for hearing.

Precisely at half-past six o'clock, as previously announced, Mr. Muir Gillespie came on the platform, followed by Mr. Culross and the other gentlemen who were to take part in

the Discussion. Mr. Culross then briefly introduced the Chairman, who was, by reputation, known to many there, and was received in a very cordial manner. Mr. Muir Gillespie then requested Mr. Culross to open the meeting with prayer, which he did most fervently, especially asking that prejudices might be removed, and that these Discussions might prove to be for the glory of God and the good of men.

MR. MUIR GILLESPIE then rose, and said he was delighted to see such a large assemblage (the Hall was full), as it showed what great interest had been excited by their good friend Mr. Culross in bringing forward such subjects for discussion. Many knew that he personally sympathized with the views of Mr. Culross, but he did not come here as a partizan, but as Chairman, and felt it would be his duty to say as little as possible himself, and give the speakers, for and against the subjects proposed, every opportunity of having a fair hearing. Should any persons in the Hall wish to ask any questions, relative to the matters before them, he requested that they would kindly put them in writing, with their names attached, and hand them to him, and, before the close of the meeting, he would see what could be done, either through himself or others, to give answers. He then called upon the Rev. John Burn, M.A., of the Established Church, Perth, to commence the Discussion.

REV. JOHN BURN. Mr. Chairman and friends, I feel placed in a very difficult position to-night, because I am here to defend a doctrine which is confessedly most mysterious, and, also, because in doing this I have to oppose myself to a most worthy gentleman, who, for conscience sake, has given up the first ministerial charge in Perth. I hope, therefore, that you will deal tenderly with me in the remarks I may have to make.

The Question before us is, “Is the Decree of Reprobation consistent with the Character of God?” The Confession of Faith, in more places than one, adjudges that it is. Its teaching is as follows:

“By the decrees of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.”—*Chap. III., Sec. III.*

“The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by and to ordain them to dishonour and wrath for their sin, to the praise of His glorious Justice”—*Chap. III., Sec. VII.*

This goes to the root of the matter, and I am constrained boldly to confess that I dislike, as Calvin himself did, the doctrine of Reprobation. Why, then, you may justly say, do I hold it? I answer, Because, as we have just seen, it is so plainly taught in our Confession of Faith, with proofs taken from the Word of God; so I am bound, as a Minister of the Scottish Church, to teach it also, believing that, however dark and contradictory it may appear to the revealed Character of God, He will, in some way or other, clear it up at last.

To show that the election of the righteous is very plainly revealed in the Scriptures, I shall quote a few passages:

“For Jacob, My servant's sake, and Israel Mine elect, I have even called thee by thy name, I have surnamed thee, though thou hast not known Me.”—*Isa. xlvi. 4.*

“I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.”—*Jer. xxxi. 3.*

“And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of the heaven.”—*Mark xiii. 27.*

“And shall not God avenge His own elect?”—*Luke xviii. 7.*

“Who shall lay anything to the charge of God's elect?”—*Rom. viii. 33.*

“Put on, therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering.”—*Col. iii. 12.*

There is no doubt whatever but that God has a “**remnant according to the election of grace**”—*Rom. xi. 5*—and the difficulty is not in this, but in the doctrine of Reprobation, for, as far as we can now see, judging from the wickedness that prevails in professing Christian countries, and the gross darkness among the Heathen, it is the few only who are elected, and the vast majority must therefore be the subjects of Reprobation. I confess that this appears, on the outside, very dreadful, and I can only fall back for its support on such Scriptures as the following:

“*For the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, The elder shall serve the younger, as it is written, Jacob have I loved, but Esau have I hated. What shall we say, then? *Is there* unrighteousness with God? God forbid. For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then, *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the Scripture saith unto Pharoah, Even for this same purpose have I raised thee up, that I might show My power in thee, and that My name might be declared throughout all the earth. Therefore hath He mercy on whom He will *have mercy*, and when He will He hardeneth. Thou wilt say then unto me, Why doth He then find fault? For who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed *it*, Why hast Thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour? *What if* God, willing to show *His* wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even to them whom He hath called, not of the Jews only, but also of the Gentiles?”—*Rom. ix. 11—24*.

Again, “Unto you, therefore, which believe, *He is* precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient, whereunto also they were appointed.”—*1 Pet. ii. 7, 8.*

And again, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God unto lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."—*Jude* 4.

The Character of God, as revealed to us in the Bible, is, without doubt, pre-eminently that of love, gentleness, long-suffering, and mercy; and how to reconcile the doctrine of Reprobation with these attributes I really do not know. It is a well too deep for me to fathom—a skein too knotted for me to unravel. It is said of God, "Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not known."—*Psa. lxxvii. 19.* But this I do know, that "The Jehovah of hosts is wonderful in counsel, and excellent in working"—*Isa. xxviii. 29*—and I conclude with the words of belief expressed by Abraham—"Shall not the Judge of all the earth do right?"—*Gen. xviii. 25.*

MR. MUIR GILLESPIE now called upon Mr. Culross to speak, which was a signal for a hearty demonstration in his favour.

REV. JOHN CULROSS. Mr. Chairman and friends, you all know the peculiar circumstances under which we meet here to-night, so that it is unnecessary for me to speak of them, but proceed at once to the subject before us, only premising how very glad I am to see such a goodly company present. Our esteemed friend, Mr. Burn, confessed that he could not reconcile the doctrine of Reprobation with the Character of God. At this I am not surprised, for all the wisdom and wit of men combined could never harmonise such contrarities. So he wisely spoke, in a general manner, on the election of saints and the condemnation of sinners, the incomprehensibility of God's ways and the assurance that the Judge of all the earth shall do

right—with all of which remarks I most cordially agree; but this does not touch the fringe of the question under discussion. As this subject is so great, and the time so short, I now purpose only to direct your attention to the true grounds of Election, and shall leave our friend, Mr. Angus, to take up the matter of Reprobation, which, I doubt not, he will do thoroughly.

I believe in the Election of God as firmly as I believe in my own existence, but I do not believe in Election as propounded in the Creed of Calvin, which differs as essentially from the former as pinchbeck differs from gold. But, while I hold so strongly the Election of God, I hold not less strongly the Responsibility of the creature. To reconcile this apparent anomaly I shall not attempt—it is one of those secret things which belong unto the Lord—*Deut. xxix. 29*—and we must be content to leave that with Him.

The Election of Calvin and the Westminster Confession embodies two great facts, which are certainly true, namely, the Sovereignty of God and the weakness of the creature; but, notwithstanding this, it dashes to the ground, in a most unwarrantable manner, the glorious Character of the Most High, as regards His Wisdom, Holiness, Justice, Goodness, and Truth. It makes God the Saviour of a select few of His creatures only, withholding from the illimitable majority that grace which can alone draw them to Himself, and punishes them for their sins with never-ending torments. To a person who thinks, this Creed is dreadful beyond expression, and I believe it is only through want of serious thought that it has ever been accepted at all. The Arminians, shocked at its merciless nature, went to the other extreme, and, in their attempts to show the fulness of God's love, and the free will of the creature, sacri-

ficed God's power, making Him a weak Being; wishing good, but quite incapable of saving the vast majority of those whom He sent His Son to redeem. Both systems are radically wrong, for each is one-sided, not grasping the completeness of truth; under both God is virtually dethroned from His glory, and Satan left to triumph over ninety-nine out of every hundred of God's creatures.

To understand aright what the Election of God is, we must come to the root or principle of the Character of God Himself. There we see the Eternal, Unchangeable Being, perfect in His infinite Wisdom, His infinite Justice, His infinite Holiness, His infinite Omniscience, His infinite Truth, and His infinite Power. Now, in not one of these attributes can God possibly fail, for, if even in the smallest degree He did, as the chain is only strongest in its weakest link, His absolute perfection would be gone. But failure with God cannot be, for it is written, "**As for God His way is perfect.**"—*2 Sam. xxii. 31*. In order, therefore, to ascertain whether any doctrine be true or not, it must be compared with the Character of God. Try that of the Election of God, according to the Scriptures, in this manner, and you will find that it stands that test in every particular: try that of the Election of Calvin and the Westminster Confession thus, and you will see that it utterly fails.

The Scriptures tell us that "**God worketh all things after the counsel of His own will.**"—*Eph. i. 13*. That will must be executed, for His Will and His Power are one. God, being Omnipotent, He wills only what He pleases; being Love, He wills only what is lovable; being Wise, He wills only what is for the best; being Just, He wills only what is just; being Holy, He wills only what is

holy ; being Omniscient, He wills only what He knows from all eternity will most promote His own glory and the good of His creatures ; being Unchangeable, He wills only with a will that never changes, for He is the same yesterday, to-day, and for ever ; being Truth, He wills only that all that is false and evil, which, for wise purposes, He permits during the parenthesis of time, will be ultimately put away for ever, through the sacrifice of His only Begotten Son.

Now let us look at the Election of God in the mirror of His Scriptural Character. He makes creatures with a free will, fallible, liable to fall : for creatures, so constituted, could not, like God, be impeccable. He knows that evil will result through the creature, but He determines that that very introduction of evil will conduce to the creature's discipline and ultimate good, by drawing out qualities such as mercy, generosity, hatred of sin, seeking to ameliorate misery, and so forth, which could never have been displayed without the dark background of the experience of sin. He determined that there should be a Church of the Firstborn, gathered out from Jew and Gentile to be the bride of Christ, “born not of blood, nor of the will of the flesh, nor of the will of man, but of God”—*John i. 13*—“according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.”—*Eph. i. 4*. This is God’s Election, an Election for honour and service ; and not one soul more, nor one soul less, can be brought into the Church of the Firstborn, than was determined upon in the counsels of the Eternal One, before the foundation of the world, “For, whom He did foreknow, them also He did predestinate to be conformed to the image of

His Son, that He might be the Firstborn among many brethren.”—*Rom. viii. 29.* Self-boasting of the creature is thus utterly excluded, for, “not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost.”—*Titus iii. 5.*

God, in His Election, not only bestows special privileges on those whom He elects, even to belong to the Church of the Firstborn, whose names are enrolled in heaven—*Heb. xii. 23*—but He will also make them instruments of blessing to the non-elect or later-born, for whom salvation is appointed during the *Kairos idiois*, the fitting times of the Ages yet to come—*I Tim. ii. 6.* The text, “**The elder shall serve the younger**”—*Gen. xxv. 23*—may perhaps have an esoteric or secret allusion to the work of the Elect, of which Calvinists little dream, as well as its open, well-known reference to the nations of Edom and Israel. Christ, the Firstborn among many brethren, said, “**Whosoever will be chief among you, let him be your servant, even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.**”—*Matt. xx. 27, 28.* “If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another’s feet. For I have given you an example that ye also should do as I have done to you.”—*John xiii. 14, 15.* So may the elder, the Church of the Firstborn, serve the younger—the company of the Later-born. O how different will be at last the destiny of the non-elect, under the purposes of God, from the awful fate allotted to them by Calvin’s heartless Creed, “Desiring without hope” in the prison of an Eternal Hell. There

will be deliverance from Hades, according to the Word of the Lord, “As for thee also, by the blood of thy Covenant, I have sent forth thy prisoners out of the pit wherein there is no water. Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee.”—*Zech. ix. 11, 12.*

God made choice of Abraham that he should be the father of many nations, yea, that in him, that is, in his seed, “which is Christ”—*Gal. iii. 16*—“shall all families of the earth be blessed.”—*Gen. xii. 3.* In fulness of time Christ came, “God manifested in flesh”—*1 Tim. iii. 16*—and gave Himself “for the life of the world.”—*John vi. 51.* But God never intended that the whole world should be converted *at the same time*. He said to Israel, “You only have I known of all the families of the earth”—*Amos iii. 2*—and He “divided to the nations their inheritance; when He separated the sons of Adam, He set the bounds of the people, according to the number of the children of Israel.”—*Deut. xxxii. 8.* It is of Israel that it is written, “Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.”—*Rom. ix. 5.* Believing Jews were, *tous proēlpikotas*, the first-trusters in Christ.—*Eph. i. 12.* The Israelites, in consequence of their unbelief as a nation, were put aside for a season, in order that the fulness of the Gentiles should come in, as is clearly shown in the eleventh chapter of the Epistle to the Romans. But, in the end, every soul of them shall be restored, for it is written, “And so all Israel shall be saved. For the gifts and calling of God are without repentance. For God hath included them

all in unbelief that He might have mercy upon all."—*Rom. xi.* 26, 29, 32. For Abraham is "the heir of the world"—*Rom. iv.* 13—and through Christ, his seed, the blessing comes to all. To the same effect the Apostle John writes, "We have seen and do testify that the Father sent the Son to be the Saviour of the world."—*I John iv.* 14.

Christ, in *i Cor. xv.* 20, 23, is described as "the First-Fruits," corresponding to the *Rashith*, or the First First-Fruits—the sheaf of unleavened corn offered on the Feast of the Passover. Believers, who are called "a kind of First-Fruits of His creatures"—*James i.* 18—are the *Bicourim*, or Second First-Fruits, presented fifty days afterwards at the Feast of Pentecost. They are joint heirs with Christ—*Rom. viii.* 17—and are associated with Him in the grand work of the Restoration of the Lost; and are the earnest of the After-Fruits or Harvest, to be gathered in during the times of the Ages. Thus James, the President of the Apostles, spake at the Council of Jerusalem,

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His Name. And to this agree the words of the prophets; as it is written, After this I will return, and will build the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles, upon whom My Name is called, saith the Lord, Who doeth all these things."—*Acts xv.* 14—17.

For a lucid explanation of this wondrous mystery of Redemption, especially revealed to the Apostle Paul—*Gal. i.* 11, 12; *Eph. iii.*—I would earnestly direct your attention to Mr. Jukes' most excellent work on *The Second Death and the Restitution of all Things*, (Longmans & Co., London. 3rd. Ed. pp. 30—51). It is, in my opinion, unequalled as a profound exposition of God's way of mercy towards His creatures.

We thus see that the Election of God is not the arbitrary decree of a capricious tyrant, who selects a few only of his creatures for blessing, and consigns the many to everlasting misery; but it is the wise, discriminating choice of a loving Father, from eternity, of certain angels and men for special honour and service. All His other intelligent creatures, angels as well as men, who may be called "The Collection," in contradistinction to "The Election," He, by the same determinate counsel and will, has decreed to come out of "The Inn of Grief," as soon as, on their true repentance, they are brought to Himself by the Lord Jesus Christ, during those Ages which will follow this present dispensation, so frequently alluded to in Scripture, but of which the professing Church has taken no account whatever. The chief reason why the Church has so failed in this matter is, I believe, because our translators, out of the 105 times where the word *aiōn*—"age"—occurs in the New Testament, have in two instances only—*Eph. ii. 7, Col. i. 26*—given it its proper signification. Its adjective *aiōnios*—"age-lasting"—has at their hands met with no better treatment. It is used on 71 occasions, and is rendered "everlasting," "eternal," "world," and never, even in one case, by its original meaning. Thus, no mere English reader can possibly learn from our Authorised Version, the exceeding great importance which is attached by God in His Word to "the Purpose of the Ages—*prothesin tōn aiōnōn*"—which He purposed in Christ Jesus"—*Eph. iii. 11*—"Who gave Himself a ransom for all, a testimony for appropriate times"—*1 Tim. ii. 6*—"Who willeth all men to be saved and to come to a full knowledge of truth."—*1 Tim. ii. 4*.

But this blessed result can never be completely accomplished till every soul in the whole universe is brought into perfect agreement with God. As it is written, “**T**hat in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.”—*Phil. ii. 10, 11.*

MR. MUIR GILLESPIE then rose and said, “I shall now ask our venerable friend, the Rev. David Fordyce, M.A., Minister of the Established Church, Lochee, to address the meeting.”

REV. DAVID FORDYCE. Maister Gillaispie an’ freen’s, I am sorry for the occausion that has brocht us here the nicht. I wish that our guid brither, Maister Culross, had keepit whar’ he was in the Auld Kirk, an’ had na’ fasht himsel’ an’ us wi’ thae new fangled notions aboot the salvation o’ a’ men. The Bible tells us o’ some that shall gang awa’ into everlastin’ punishment, and, gin everlastin’ mean everlastin’, I dinna’ see whan the end o’ t’ can be. I dinna’ come here tae argue, for that’s no’ in my wey, but tae gie’ my protest agin’ the whugmaleeries that are noo’ bath ‘rin the brains o’ some guid folk in oor ain an’ ither kirks. I kent Maister Culross’s grandfather weel, an’ a douce man he was—the Minister o’ Inchture; and I maist think, gin he had heerd his oy (grandson) speak o’ a’ men bein’ savit at last, he wad hae ris’n frae his grave in wonner. My dear freen’s, tak’ the advice o’ a runkled man o’ fowerscore an’ five years, an’ keep til the Auld Paths, an’ dinna’ be led agley (off the straight line), by the fause lichts o’ the maursh.

The CHAIRMAN then called upon the Rev. John Angus, M.A., Congregational Minister, Perth, to speak.

REV. JOHN ANGUS. Mr. Chairman and friends, our dear, aged friend who has just sat down has advised us to keep to the old paths, and not to be led aside by will-o'-the-wisps of the marsh; but everything depends on what the old paths are. If they are considered to be belief in the salvation of the few elect only, and the everlasting misery of the vast majority of God's creatures, I unhesitatingly say that such were not those Jeremiah meant when he penned the passage referred to—*Jer. vi. 16*—and they were certainly not the paths which our Lord and His Apostles intended when they exhorted us to walk in the narrow way of holiness.

The doctrine of the Eternal Reprobation of the lost was not dogmatically taught till the fifth century, when Augustine limned its hideous atrocities. From him it has been transmitted to the Professing Church; gathering strength, like the avalanche, as it rolled down the declivities of time, from the legends of the monks, the Institutes of Calvin, and the Confession of the Westminster Divines, by whom it was conveyed to the comparatively modern Kirk of Scotland and other Churches of our day. I am one of those who desire to “earnestly contend for the faith which was once for all delivered unto the saints”—*Jude 3*—and am well assured that no one can bring from the Scriptures, in their original, one clear, unmistakable proof that the doctrine of Eternal Reprobation was ever taught by our Lord, or by any one of His Apostles.

I am quite aware that, in our authorised translation, there are a few passages which, to the unlearned, might appear to teach endless misery, but, when such are properly

examined, their erroneous rendering soon becomes apparent. Let me instance the very passage which our venerable friend just quoted, “**These shall go away into everlasting punishment**”—*Matt. xxv. 46*—a passage which, perhaps more than any other, has tended to confirm the minds of men in false doctrine. The words there used for “everlasting punishment” are *kolasin aiōnion*, and there is not one true Greek scholar on earth who would not acknowledge that the more literal and proper rendering of these words is “age-lasting correction,” which gives a totally different meaning from that which is so categorically expressed in the Confession of Faith.

Aiōnios is derived from *aiōn*, which signifies an age or period of time indefinite in length. Sometimes it is only as long as a man’s life—*Philem. 15*; sometimes it is used for this present world—*Matt. xiii. 22*; and sometimes for one of the ages to come after this world has passed away.—*Mark x. 30*. But all ages finish at last, for we read—“**then cometh the end**”—*I Cor. xv. 24*—and whatever has an end can, of course, possess no true eternity. The proper translation, therefore, of *aiōnios* in *Matt. xxv. 46* is “age-lasting.” As regards the word *kolasin*, its right meaning is “correction,” taken from the pruning of trees, quite different from another Greek word for “punishment,” *timoria*, which has in it more the idea of avengement. Dr. Trench, in his *Synonyms of the New Testament*, shows the distinction between these words clearly; to which work I beg to refer any who may wish to go into the matter critically.

I could easily, did time permit, give you other instances of mis-translation of important words, which, like false lights of the marsh, have led men astray; but I must

keep to the point of this Discussion, and speak of the doctrine of Reprobation, as being inconsistent with the Character of our blessed God.

First hear what Augustine, from whose quarry Calvin dug his stony-hearted Creed, says of the consequences of Reprobation, quoted in *The Practice of Piety*, p. 30, Ed. 1709.

"O wretched man, where shall I begin to describe thine *endless misery*, who art condemned *as soon as conceived*, and adjudged to eternal death before thou wast born to a temporal life."

Judge for yourselves what kind of a God that must be, Who could thus unjustly and relentlessly decree human beings before they were born, and who, therefore, at the time of the Decree, had never sinned, to suffer never-ending agonies. O, how unlike the God of the Bible, Who reveals Himself to us as Love.—*I John iv. 8, 16.* Listen to what the same much-lauded Father says concerning babes—

"It may, therefore, be rightly said that little ones, departing from the body without baptism, will be in the mildest damnation of all. Yet he greatly deceives, and is deceived, who preaches that they will *not* be in damnation; since, the Apostle saith, 'Judgment was by one to condemnation;' and a little after, 'By the offence of one upon all men to condemnation.'"*Opp. tom. vii., p. 142, K.*

Truly it may be said of this theologian that, even with his *mildest damnation*, "**the tender mercies of the wicked are cruel.**"—*Pro. xii. 10.*

The word "Reprobation" does not once appear in the whole Bible. "Reprobate" occurs occasionally, but never, in any case, bearing on the question of Eternal Torment. It means "disapproved," originally referring to metals which will not bear the test of trial. Thus Jeremiah, speaking of the Jews, says, "**Reprobate silver shall men call them, because the Jehovah hath rejected**

them"—*Jer. vi. 30*—but, that this rejection was not final, is shown afterwards by the same Prophet, who tells us that the days shall come when “**Judah shall be saved, and Israel shall dwell safely.**”—*Jer. xxiii. 6.*

Our good friend Mr. Burn has brought forward the most forcible texts he could, to prove the supposed doctrine of Reprobation. That in *Rom. ix. 11—13*, as being the strongest, I shall now read: “**For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, The elder shall serve the younger.** As it is written—*Mal. i. 2, 3—Jacob have I loved, but Esau have I hated.*” This text has not only been quite misunderstood by Calvin and the compilers of the Confession of Faith, but also by the authors of some other systems of theology, as may be seen by the following horrible extract from the *Formula Consensus Helvetica Con. vi.*

“The Scriptures do not extend to all and each God’s purpose of showing mercy to man, but restrict it to the Elect alone, the reprobate being excluded by name, as Esau whom God hated with an eternal hatred.”

Such misrepresentations of Scripture show us how necessary it is to have a proper interpretation of the passage before us, and I would premise that the word “hated”—*emisēsa*—used in *Rom. ix. 13*, has here more the sense of “not preferred,” or “disregarded,” than of actually “hated.” Such is evidently its meaning in *Luke xiv. 26*—“**If any man come unto Me, and hate not his father,**” &c.—by which we are to understand, not that a man is really to hate his father, &c., but only that he is to prefer or love Christ better, as is proved by *Matt. x. 37*—“**He that loveth father or mother more than Me is**

not worthy of Me." A similar instance of the use of the word *miseo*—hate—is found in *Luke xvi. 13*, where it is said, "**No servant can serve two masters; for either he will hate the one and love the other,**" &c. ; that is, he will not prefer the one as much as the other.

You will observe, if you turn to *Rom. ix. 11* in your Bibles, that the words "*the children*" are in *italics*, showing that such are not in the original ; the words, "*the nations*," should have been much more properly supplied, because God uses them Himself in the passage from which Paul quotes—*Gen. xxv. 23*—as it is of "*nations*" and not of "*individuals*" that He is speaking. This is proved by verse 12, where it is said, "**The elder shall serve the younger,**" for we know for a fact that the elder, Esau, never did serve the younger, Jacob. On the contrary, we find, by reading the 32nd and 33rd *Chapters of Genesis*, that Jacob was much afraid of Esau ; and, first by messengers, and afterwards personally, acknowledged Esau as his lord, and he himself as his servant. From this, it is certain that neither Esau nor his descendants are represented by Paul as having personal Reprobation, and we know that many of Jacob's posterity were wicked, and are suffering for their wickedness still in being cast out as strangers into all lands. In Scripture we are told that "**Esau is the father of the Edomites.**"—*Gen. xxxvi. 43*. And Moses commanded the Israelites, saying, "**Thou shalt not abhor an Edomite, for he is thy brother.**"—*Deut. xxiii. 7*.

To suppose God foretold to Rebekah, in her maternal condition, that her elder son, about to be born, was to suffer eternal torment hereafter is really too ridiculous to be imagined. He said : "**Two nations are in thy womb,**

and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people, and the elder shall serve the younger" — *Gen. xxv. 23*—which prophecy was afterwards fulfilled by the Edomites being subjected by the Jews. The object of the Apostle's reasoning is to prove that God is sovereign in all His ways, disposing His blessings in the manner He chooses, according to His infinite foreknowledge, goodness, and mercy, quite irrespective of the ideas and devices of men. I really do not know a more wicked thought, that ever entered into the human mind, than that which devised the doctrine of Eternal Reprobation, for it implies that God voluntarily deprives the greater portion of His creatures of that grace which is necessary for their salvation, and by His eternal decree condemns them to everlasting misery.

The wrong which the doctrine of Eternal Misery has been the means of doing both to the Church and to the world is extremely great, as ministers and others in touch with their fellow-men only too well know. Speaking of this years ago, Dr. Jortin remarked in his *Ecclesiastical History*, vol. i. pp. 231, 232:

"These are doctrines which have unhappily helped to propagate Atheism or Deism, or have made many a man say to himself: If this be Christianity, let my soul be with the philosophers."

In later days, Sir J. Stephen, in his *Epilogue to Essays on Ecclesiastical Biography*, vol. ii. p. 498, pronounces

"The opinion of the endless duration of evil to be among the most effective of all the causes which are at present inducing among us that virtual abandonment of Christianity, which assigns a mythic sense to every part of the Sacred Oracles."

This doctrine has been the cause of the comparatively small success which has accompanied our efforts in the

foreign mission field. "I cannot see," argues the Heathen with the missionary, "what good there can be in your religion, which tells us of a God so cruel as to send, after death, the greater number of His creatures into eternal misery." How can the Calvinist parry such a home-thrust as this? Moreover, were the doctrine of Eternal Misery true, better would it have been for the Heathen who reject Christ to have remained in their ignorance, and never to have heard of Him at all, for, to whomsoever much is given, of such will be required the more. But, praise be to God, the doctrine is not true, and the command of Christ is plain: "**Go ye, therefore, and teach all nations**"—*Matt. xxviii. 19*—so that blessed are they who faithfully preach, and blessed are they who faithfully receive the Lord Jesus Christ as their Saviour, for the Gospel was given to be "**good tidings of great joy, which shall be to all people.**"—*Luke ii. 10*.

The anonymous author of an able work on *The Duration of Evil*, p. 126 (Simpkin, Marshall, and Co., London), remarks as follows:—

"On the other hand, the "popular" belief which zealous missionaries commonly possess, namely, the never-ending misery of all unconverted persons, whether they have heard the gospel or not, would, to our minds, operate as a dark temptation to gloomy and despondent inaction. We should be impelled to say—if He, of Whom it is proclaimed that He alone is Good, will permit evil and misery to subsist and accumulate to *infinity*, why should His feeble creature interpose?—why not rather acquiesce in the fearful mysterious doom which revelation hath announced, and which the only wise God prevents not!"

And, if we look at home, what a sad picture of careless indifference and agnostic infidelity do we see on every side, occasioned chiefly, I believe, by so much of our Professing Christianity being based on the false tradition of men, instead of on the pure Word of God. Some years ago that

venerated servant of God, the late Dr. Chalmers, thus wrote in his *Christian and Civic Economy*, No. 8, p. 26.

"The converts, in respect of the whole auditory, may constitute a very little flock. As the fruit of the labour of a lengthened incumbency, all that a most assiduous pastor shall leave behind him may be a mere fraction—turned through his means to genuine faith and discipleship."

And, if such was the state of religious matters in his time, how much worse are they now, as proved by undeniable statistics, which show the greatly diminished number of Church-goers in proportion to the increase of population, and how still further worse will they become, when, under the lawless rule of the Antichrist, everything sacred will be trampled under foot?

It has been playfully observed that some persons are so obtuse as to require a sledge-hammer to knock a joke into them, but, I think, it might as appositely be said, that some are so biassed as to need a windlass to hoist their prejudices out of them. This remark is especially true in the case of those who are afflicted with religious prejudices, but I trust it may not be applicable to anyone here. Grieved have I been in years gone by to hear an Infidel ask me, (when, alas, I could not rightly answer the question), "How can you conscientiously worship such a Moloch as your Creed makes God to be?" I wish I could meet with that Infidel again, for, by grace, I could now roll away that stone of reproach, and show him that God is as infinite in His love as He is omnipotent in His power.

MR. MUIR GILLESPIE now called upon the next speaker, the Rev. William Thomson, M.A., of the Established Church, Blairgowrie, to address the meeting.

REV. WILLIAM THOMSON. Mr. Chairman and friends, I remember, when I was a boy at school, reciting a piece of

poetry called *Alexander and the Robber*, in which the Robber, when brought before Alexander, strives to vindicate himself by showing that the great hero, before whom he was arraigned, had done much worse things than he, upon which the Conqueror replies—"Alexander to a Robber—let me reflect." I could not help being reminded of this when our friend Mr. Angus concluded his speech with the Infidel's likening God to Moloch. I was, of course, shocked at the comparison, but, on reconsidering the matter, it does really seem that, if Eternal Reprobation, as stated in the Confession of Faith, be true, it does put a great stumbling-block in the sinner's way, by giving him ground to think that this alleged cruelty on the part of God makes Him unworthy of respect and love.

I may as well honestly tell you that I never before seriously studied the matter under discussion, but took up the doctrine of Reprobation as a part of those religious ethics which, as a Presbyterian minister, I was expected without questioning to receive. If these Discussions should prove that we have been wrong, I am sure every humane heart should rejoice that there is hope for those whom our Creed has abandoned to despair. Still, there are difficulties in the way for the Salvation of All; there are certain passages of Scripture which speak of a fearful doom for the ungodly, and I would ask, "May not sin against an Infinite Being deserve the penalty of an Infinite Punishment?"

THE REV. DONALD MATHESON, M.A., Baptist Minister, Dundee, was now asked by Mr. Muir Gillespie to continue the Discussion.

REV. DONALD MATHESON. I quite agree, Mr. Chairman and friends, with the last speaker that there are difficulties in the way of the Salvation of All, but such can be over-

come by a diligent examination of Scripture, especially in the original. I have had to grapple with them myself, but they have all now disappeared, and should any here be perplexed by things hard to be understood, if they will take the trouble to send me their name and address, with a stamped envelope, stating their particular difficulty, I would be happy to do my best to put them in the way of getting such removed, as I am well supplied with books which, I think, would answer every objection that can be raised against the Ultimate Salvation of All. But, the difficulty of reconciling the Eternal Love of God with the Eternal Reprobation of the Lost, is one which never can be answered by all the ingenuity of man.

Mr. Thomson asked the question, “ May not sin against an Infinite Being deserve the penalty of an Infinite Punishment ? ” This argument, if argument it may be called, might be easily answered by the following rejoinder :—“ Sin, being committed by a finite creature, requires only the finite punishment of the offender, or a finite satisfaction.” But I would say, farther, that the greatness of an offence is always in proportion to the intellectual and moral capabilities of the offender, and not to the dignity of him against whom the offence has been committed. It is not dignity and station which so much aggravate a crime, as its tendency to occasion misery.

Again, were sin an infinite evil, there could be no degree in transgression, but all actions and laws, human and Divine, contradict this principle. The man who steals a loaf of bread to appease his hunger is not punished as he who commits a murder. So, our Lord tells us, that a just degree of punishment will be awarded to each offender, many or few stripes, as each may require. You will see this axiom specifically stated in *Luke xii. 47, 48.*

A child of ten, or, indeed, one much younger, can sin, and often does wilfully sin, against God. Let us take the case of a boy of ten, who tells what he well knows to be a deliberate lie, and tries to substantiate it by speaking more untruths. He soon afterwards takes scarlet fever and dies, without showing any signs of repentance. Now, this boy, who came into this world without having had anything whatever to do with his so coming, and who lived only so very few years in it, is, according to the authorized Creed of the Presbyterian Church, to be cast

"into Hell, to be punished with unspeakable torments, both of body and soul, with the Devil and his Angels for ever."—*Larger Catechism, Answer to Q. 89.*

Can you believe this? I do not think that "that man who was unborn," or any man who has been born, can believe it in his very heart, if he seriously considers what Eternity means and what God is. As well may two and two make nineteen as the doctrine of Reprobation agree with the Character of God as revealed to us in His Holy Word.

The REV. DUNCAN TULLOCH, M.A., Established Church, Coupar Angus, was now called upon by the Chairman to speak.

REV. DUNCAN TULLOCH. Mr. Chairman and friends, it is, indeed, very uphill work to defend the Affirmative side of the Question in our Discussion to-night. Before coming here, I was reading, in order to help me for the occasion, the well-known work *On the Eternity of Hell Torments*, by the late President Edwards, and some Sermons by the Rev. Archer Butler, another able defender of Eternal Punishment, but I cannot say that they have given me much assistance. The latter writer felt most keenly the awful nature of the doctrine which he strove so earnestly to

uphold, and seems to suppose that the best way to believe in it is not to think about it, which I must say is not a very satisfactory method of proving the truth of a doctrine. I shall read the passage to which I refer from his *Sermons, Second Series*, p. 383.

" Were it possible for a man's imagination to conceive the horrors of such a doom as this, all reasoning about it were at an end ; it would scorch and wither up all the powers of human thought. Human life were at a stand could these things be really felt as they deserve. Even for him who can humbly trust himself, comparatively secure in faith and obedience, were the thin veil of this poor shadowy life suddenly undrawn, and their immortal agonies, that never-dying death, made known in the way of direct perception,—and these, it may be, that such a one, with the keen sympathies so characteristic of the Christian, loves and values, seen to be at last among the victims of that irreparable doom,—can we doubt that he would come forth with intellect blanched and idealess from a sight too terrible for any whose faculties are not in a state of eternity itself ? It is God's mercy that we can believe what, adequately to conceive, were death."

After hearing such a statement from such a champion of the cause as Archer Butler, I am sure you will acknowledge the great disadvantage under which I, and the brethren associated with me, labour in attempting to vindicate the doctrine of Reprobation. Still, this is no valid reason for refuting what has been believed for centuries, unless incontestible evidence from Scripture can be brought forward to prove it to be untrue. I shall therefore read another Argument, adduced by Dr. Edwards, in *The Salvation of All Men strictly examined, &c., Chap. vi. p. 146*, founded on the Justice of God, and I shall be glad to hear what reply can be made to it.

" That though it were not just to inflict an endless punishment for the sins committed in this life only : yet there would be no injustice in suffering the sinner to go on in sin, and to punish him continually, and without end, as he sins ; that if God may, without injustice, permit a creature to fall into sin to-day, and punish him for it, He may do the

same to-morrow, and through any period of his existence ; that if it be just to leave a sinner to endless sin, it is just to inflict on him endless punishment for that endless sin ; that, therefore, the endless sin and punishment of a creature is no more inconsistent with the Divine Justice than the sentence of sin and punishment in any instance, and for ever so short a duration ; that, since it is concluded that the sinner may be justly punished till he repents, he may be justly punished without end ; that, therefore, in order to establish the position that endless punishment is not reconcilable with Divine Justice, it must be shown that it is not consistent with Divine Justice to leave a sinner to proceed without end in his own chosen course of sin, and to punish him daily for his daily sins ; and that, until this shall have been done, it will be in vain to plead that those who die in impenitence will all finally be saved, because endless punishment is not reconcilable with the Justice of God."

The REV. JAMES MACGOWAN, M.A., Congregational Minister, St. Andrews, was now called upon to speak.

REV. JAMES MACGOWAN. Mr. Chairman and friends, the argument which our friend Mr. Tulloch has just read seems at first sight plausible, but, like others on the Affirmative side of our Discussion, it will not bear the test of close examination. It is opposed to the plain and uniform teaching of Scripture, and to the universally received opinion among thoughtful Christians, that the punishments of the future state will be inflicted only for the sins of this present life. The Bible never tells us that, in the place of punishment to which he may be doomed, the sinner will go on in sin, and be punished continually and without end as he sins ; that he will be left to endless sin, and that endless punishment will be inflicted upon him for that endless sin. On the contrary, it is invariably said to be inflicted for sins, *ta dia tou sōmatos*, "those through (or done by means of) the body ;" and the sorrow of the sinner is represented as being excited by recollections of the sins of this present life. In proof, let me remind you of the well-known passage in *Romans ii. 6*, "Who will

render to every man according to his deeds ; ” and of that in *2 Cor. v. 10*, “ For we must all appear before the judgment seat of Christ, that every man may receive the things done in his body, according to what he hath done, whether it be good or bad ; ” and of that in *Rev. xx. 13*, “ They were judged every man according to their works.”

It is not, therefore, allowable, for the advocate of Endless Suffering, to have recourse to the supposition that punishment may be inflicted not for the sins of this present life only, but also for the sins of the future state which may be committed in endless succession.

Farther, even were this supposition admitted, the difficulties involved in the doctrine of Everlasting Punishment would not be in the slightest degree removed ; because it would be inconsistent with Divine Justice to have a sinner to continue without end in his own chosen course of sin, and to punish him unremittingly for his sins. God made man what he is, ordained the circumstances in which he is placed, and knew that such circumstances, operating on such a creature, would inevitably involve him in sin and misery. If, with this clear, free knowledge, God altered nothing in the nature of the creature, nothing in the arrangement of the circumstances, but persisted in giving him that very nature, and in placing him in these very circumstances, which He knew would without doubt secure the production of this endless sin and misery, He would prove Himself malignant in the highest possible degree, and not the God as described in the Scriptures of truth. I believe in the severity, whenever such may be necessary, as well as in the goodness, of God ; but I believe also in His Justice, and Justice would assuredly be wanting, were God to bring

creatures into this world, with proclivities for sin, and then punish them eternally for sinning. There is a morality in Justice which God could not contravene, because “**H**e cannot deny **H**imself.”—*2 Tim. ii. 13.*

Dr. Southwood says on this point :—

“ To speak of Justice, in connection with such a transaction, is an insult to the human understanding ; it would be inconceivably less absurd to speak of the excellence and beauty of the worst act of the worst tyrant that ever disgraced humanity.”—*The Divine Government*, 5th Ed., pp. 200, 201.

The REV. PATRICK FORBES, M.A., Established Church, St. Andrews, was now called upon by the Chairman to address the meeting.

REV. PATRICK FORBES. Mr. Chairman and friends, I do not feel, after what has been said to-night, that I can prove from the Scriptures the Affirmative of this Discussion, but there are several passages in the Bible which seem to show, at least indirectly, the endless misery of the lost. The text, “**T**hese shall go away into everlasting punishment,” has been already answered, but there are others, such as those referring to “The Unquenchable Fire”—“The Case of Judas”—“The Sin against the Holy Ghost”—and “The Great Gulf”—and, till these can be satisfactorily cleared up, I do not see that the doctrine of Eternal Reprobation can be disproved.

MR. MUIR GILLESPIE, on Mr. Forbes sitting down, called on Eric F. Stewart, Esq., B.A., Fellow of Queen’s College, Cambridge, to speak, saying that he was the eldest son of the Established Church Minister of Newton Righ, and, for conscience sake, had given up his intention of entering the ministry of that Church.

ERIC F. STEWART. Mr. Chairman and friends, it is true, as has been remarked, that it was for conscience sake I gave up my intention of entering the ministry of the

Established Church of Scotland. This was entirely owing to my studying attentively, those portions of the Confession of Faith and Larger and Shorter Catechisms respecting the Eternal Reprobation of the many. My dear friend Mapleson and I were driven to reject such by the stern logic of facts opened out to us in the Scriptures. But one grand blessing resulted from this rejection : we were both led earnestly to seek God for ourselves, and He in mercy received us, and brought us into His banqueting house, and we know that His banner over us is Love.

I am not in the least degree surprised that our friends of the Affirmative side find it so difficult—I think I might say so impossible—to prove from Scripture the doctrine of Eternal Reprobation, and I would be truly thankful should these Discussions lead to the expunging of these passages in the Confession and Catechisms which teach it, for I feel sure, that the Church would be very greatly strengthened were this doctrine eliminated from its Creed. I am well aware that men often subscribe, in a perfunctory manner, to certain articles which they do not really believe, and quiet their conscience with the knowledge that others do so likewise, and by supposing that there is some undefinable latitude allowed. It would, however, be far better if Creeds were so Scriptural and plain as not to require such laxity, and permitted an honest subscription without the sigh or the smile.

I shall now endeavour to answer the questions which seem to be stumbling-blocks to the last speaker, and shall, in part, avail myself of the service of a pamphlet, called *The Purpose of the Ages, or the Final Salvation of All*, which in a brief manner gives replies to these and other queries bearing on the Future.

OBJECTIONS ANSWERED RESPECTING THE UNDYING WORM AND THE UNQUENCHABLE FIRE.

" 'Where their worm never dieth, and the fire is not quenched'—*Mark ix.* 48. Although this passage occurs thrice in the Authorized Version, it appears only once in the Revised, for the very good reason that verses 44 and 46, respecting these words, are now discovered to be wanting in the best manuscripts. If you turn to *Isaiah lxvi.* 24, you will find these exact words, which refer to the *dead bodies* or *carcasses*, and not to the souls, of men; and show the punishments of those who, during the Millennium, transgress against the Lord. The passage is as follows, ' And it shall come to pass that, from one new moon to another, shall all flesh come to worship before Me, saith the Lord. And they shall go forth and look upon the *carcasses* (*pegari*) of the men that have transgressed against Me, for their worm shall not die, neither shall their fire be quenched, and they shall be abhorring unto all flesh.'

" The expression, ' the fire shall not be quenched,' is used seven times in the Old Testament, (besides that in *Isaiah lxvi.*), for fires which have been quenched hundreds of years ago. Let me quote an instance or two in proof.

" ' The fire shall be burning on the altar ; it shall never go out.'—*Levit. vi. 13*—literally, it shall never be quenched, the Septuagent Version of the Hebrew using the very same verb (*sbennumi*) which our Lord does in *Mark ix. 48*.

" ' It (*Idumea*) shall not be quenched night nor day. The smoke thereof shall go up for ever.'—*Isa. xxxiv. 10*.

" The same use of the word *asbestos* (unquenchable) is found in classical Greek. Thus Homer tells us—*Iliad* b. *xiii.* 169, and b. *xvi.* 113—of an unquenchable fire among the Trojan ships, of which fire there has been no trace for at least three thousand years; and Eusebius says—*Eccle. His.* b. 1, c. 41—that ' Cronin and Julian were scourged, and afterwards consumed with unquenchable fire,' which fire you may be well assured is not burning now. Other passages might be adduced. The plain meaning is that the fire shall not be quenched till it has completed the work which it has been assigned to do."—pp. 25, 26.

THE CASE OF JUDAS.

It is written of him, " **It had been good for that man if he had not been born**"—*Matt. xxvi. 24*—and his case is said to be hopeless, because, even after years of suffering, it would be good if he had forgiveness at last. Let me

here remark that it is not said that it had been *better*, as some put it, for that man if he had not been born, but *good*; and the Greek word here used for good is not the usual word for good, *agathos*, but it is *kalos*, which the Lexicons render “beautiful, handsome, honourable, excellent, etc.” Those of you who understand Greek will at once be able to appreciate the difference between these two words. The expression of the clause in the original is peculiar, and may be rendered literally, “It would be an honourable thing for him if that man had not been born”—*Kalon ēn autō ei ouk egennēthē ho anthrōpos ekeinos*—some drawing the inference that, by the words “that man,” Christ, and not Judas, was the person spoken of as having been born. To myself, taking the clause as usually read, the meaning seems to be, not that Judas would necessarily suffer eternal misery, but that, in the future, the stigma of his betrayal of Christ might in some way remain to his dishonour. Besides, it is proved from Jewish authors, quoted by Schoettgen, that in the time of our Lord, and long before, the saying, “It had been good for that man if he had not been born,” was merely a proverbial expression, spoken among the Jews against those whom they considered to be particularly wicked. Should any of you like to see the quotations referred to, you will find them cited in the Commentary of Dr. Adam Clarke, at the end of his Notes on *Acts i*.

Most suppose that when Judas died he was sent at once to Hell, but the Scriptures simply say, *poreuthēnai eis ton topon ton idion*, literally, “to go into his own individual place.”—*Acts i. 25*. What that place was no human being can positively say. My own idea is that it is some particular spot in Hades, where he would probably remain alone, until such time as he had paid the penalty of his fearful trans-

gression, and with contrite heart accepts the Lord Jesus Christ as his Saviour.

If you look attentively at the case of Judas after his betrayal of Christ, you will learn from the Scriptures :

1. That he gave evidence of repentance when he said, "**I have sinned in that I have betrayed the innocent blood**"—*Matt. xxvii. 4*,—thus showing his own self-condemnation and his declaration of the innocence of Christ. It has been hinted that the word *metamelomai*, used in *Matt. xxvii. 3* respecting Judas, refers only to his remorse, and not to his real repentance, which would be expressed by *metanoeō*. But this argument may be carried too far, for, though the latter word is in Scripture more frequently met with to indicate repentance, the latter is so used also. *Parkhurst's Greek Lexicon, in loco*, gives the following meanings: *metamelomai* "to repent, repent oneself, properly to be concerned after something said or done;" *metanoeō* "to understand afterwards—to change one's mind or opinion—to repent so as to influence one's subsequent behaviour for the better." A proof that *metamelomai* means change of mind for the better, as well as *metanoeō*, may be instanced by the son who refused at first to work in his father's vineyard, *husteron de metamelētheis apēlthe*, "but afterwards he repented and went."—*Matt. xxi. 29*.

2. Judas returned to the Jewish rulers the whole of the money which he had received as the reward of his iniquity.

3. The genuineness of his regret for what he had done is shown by its being the cause of his death.

Judas was, undoubtedly, very bad; but he certainly might have been worse if he had not exhibited such signs of repentance, and, as our Lord on the Cross prayed for His murderer, I do not believe that His mercy will stop short with Judas.

" Were the doctrine of Eternal Punishment true, the words respecting Judas, ' it had been good for that man if he had not been born,' would also apply to all the wicked, that is, the vast majority of the human race, who are consigned, according to the teaching of the Confession of Faith (Answer to Question 19, Shorter Catechism), ' to the pains of Hell for ever.' For, assuredly, it would have been better for such never to have been born at all than be compelled to endure unending torments; and better would it have been for them also had Christ never died on the Cross, as their rejection of Him would only aggravate their misery. God would thus be practically dethroned, His love proved to be a mere delusion, and His power an empty boast. Creation, instead of being subdued into order, as promised in *1 Cor. xv.* 28, would be left in inextricable confusion. Evil, and not Good, would reign supreme. Is this possible? Never. But such are the consequences to which this doctrine, so derogatory to the character of God, would lead."—*pp. 27, 28.*

THE SIN AGAINST THE HOLY GHOST.

" With regard to the sin against the Holy Ghost, our Lord says—*Matt. xii. 32*—' it shall not be forgiven him, neither in this world [age] nor (*en to mellonti*) in the coming one.' The sentence is, indeed, remarkable, and seems designed to intimate, as maintained, among others, by the eminent and pious commentator, Olshausen, that there may be repentance and remission of sins in one of the future ages during the intermediate or after-state of departed spirits. The expression is far from asserting that this sin shall never be forgiven at all, for there are many ages beyond this one, and that which follows it, in which pardon may be possible. If not so, the phrase would be only a pleonasm, a mere redundancy of words, which we could not expect our Saviour to use on such a solemn subject.

" When Peter asked our Lord—*Matt. xviii. 21, 22*—' How oft shall my brother sin against me and I forgive him?—till seven times? Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven.' Think you that our blessed Lord would Himself fail in showing that forgiving spirit which He so strongly inculcates upon others?"—*Luke xvii. 3, 4. p. 25.*

THE GREAT GULF.

In the Parable of the Rich Man and Lazarus the passage—*Luke xvi. 26*—"there is a great gulf fixed, so that they which would pass thence to you cannot, neither can they pass to us that would come from thence," shuts out, say some, the possibility of salvation from those

who have once entered where the Rich Man was. First, let me tell you, that the Rich Man was not sent to Hell at all. The word Hell appears in that Parable in our Authorised Version, but it is not in the original. The word there used is *Hadē*, that is, Hades, the place to which the departed go at death, equivalent to the Hebrew word *Sheol*, but quite different from the word *Gehenna*, which is translated Hell. Hades is not the final state for human beings, as, after it, comes “**a resurrection of the dead, both of the just and unjust**”—*Acts xxiv. 15*—consequently, although the gulf was fixed, it is not stated that it was fixed eternally, although I quite believe that the Rich Man will never enjoy the full blessings which Lazarus receives. In Hades the Rich Man was in torments.

“The word here used for *torments* in the Greek is *basanos*, which signifies trial with suffering. The first meaning of this word, as given in Dunbar’s Greek Lexicon, is ‘a touchstone to assay gold, the Lydian stone.’ Afterwards, it came to be understood as ‘trial, examination, proof’; it has a somewhat similar meaning to the word *kolasis*, used in our text—*Matt. xxv. 46*—which we have already considered. The trial gives pain, but the pain was meant to be for good, and so it proved to be. Notice that this Rich Man, who was so careless about others during his lifetime, now that he is in Hades, where the disguises of riches are all taken away, becomes anxious about the welfare of others. He asks Abraham, whom he still calls ‘Father,’ to send Lazarus to his earthly father’s house, that he might testify to his five brethren, lest they also might come to that place of torment. The trials of Hades have already begun to work for good, as, indeed, they are intended to do, for all punishment by God is remedial, not vindictive.”—pp. 30, 31.

And, if all punishment be remedial, as the whole tenor of God’s dealings with His creatures leads us to believe, (for it is written, “**whom the Lord loveth He chasteneth**”—*Heb. xii. 6*)—it proves that the Eternal Reprobation of the Lost is diametrically opposed to the Character of God, as revealed to us in the Scriptures of truth.

The REV. HUGH ROBERTSON, M.A., Established Church, Dundee, was now called upon to speak by Mr. Muir Gillespie.

REV. HUGH ROBERTSON. It would appear, Mr. Chairman and friends, that we Established Ministers are coming off only second best in this Discussion, for our good friends, on the other side, have an answer ready at their tongues' ends for every argument we propose. Still, as we are anxious for truth, wherever it may be found, we must not fear the issue; and I hope that God may give us grace in all things to be faithful unto Him. After the crushing replies to "Sin being an infinite evil" and "The Divine Justice," I find that I can only fall back on "The Sovereignty of God."

"He doeth according to His will in the army of heaven, and *among* the inhabitants of the earth; and none can stay His hand, or say unto Him, 'What doest Thou?'"—*Dan. iv. 35.*

If He wills Eternal Reprobation I must bow to that will, however contrary it may seem to my own sense of what is right, believing there is something hidden that I cannot see, for I feel assured that God cannot possibly do wrong.

THE CHAIRMAN requested the last of the appointed speakers, Thomas Mapleson, Esq., Younger, of Rookwood, Shropshire, and an Undergraduate of Queen's College, Cambridge, to close the Discussion.

THOMAS MAPLESON. Mr. Chairman and friends, had I been asked a few weeks ago to take part in this Discussion, I would as soon have consented as to have undertaken a journey in a balloon to investigate the rings of Saturn. I knew nothing of the subject, was not aware of what Reprobation meant, and had never even heard of the famous Confession of Faith. Like many others, I received the Creed which was brought before me as I ate the roast

mutton at table, never troubling my head as to where it was bought, or on what pastures it had been fed. It was my dear friend Stewart who awoke me from my lethargy. He was a man terribly in earnest, and I a mere man of pleasure, but his very trouble, about this Eternal Torment business, made me begin to think for myself, and my thinking led me to examine it and reject it, but with the blessed result that, in searching for truth, I was brought to Christ, and enabled to turn with horror from a doctrine which so narrows the effects of that Great Atonement, which our Lord made for all sinners, in order to put away Sin by the sacrifice of Himself.

The last speaker said that he could only fall back, in support of the doctrine of Reprobation, on the Sovereignty of God; but I think I can show very easily that that can in no wise prove the eternal condemnation of the lost. God is Sovereign—absolutely so; all things in heaven, on earth, and under the earth, and in the sea are under His entire control. But there is one thing which He cannot do—He cannot deny Himself—*2 Tim. ii. 13*—that is, He cannot by His actions contradict the essential nature of His own Character. The Scriptures tell us “**God is Love**”—*1 John iv. 8, 16*—and we ourselves and all things around us can testify to this glorious truth. He Who, according to the Apostle Paul, “**willeth all men to be saved**”—*1 Tim. ii. 4*,—cannot predestine the greater part of them to suffer Eternal Torment. This would be a contrariety too gross for any rational mind to entertain. God is Sovereign, but His Sovereignty is bounded by Himself: He cannot be God and do the deeds of Satan. He must be God alone—God in His illimitable perfection, God in His infinite power, God in His everlasting love, God in His

unapproachable light, God in Whom there is no darkness at all. I find that the Shorter Catechism, in answer to Ques. 4, which, I daresay, you all know, gives a grand definition of what God is—"God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth." Now, I ask you, how could such a glorious God as this be capable of such atrocious cruelty as the doctrine of Eternal Reprobation implies? I venture to say that no libel, so monstrous as this doctrine is, against the Character of our Holy God, was ever heard of in the whole annals of history, whether sacred or profane.

MR. MUIR GILLESPIE then rose and said, "We have now heard all the speakers appointed for to-night's Discussion, and we have got through our programme in good time, at which I am agreeably surprised, as there was so much to be said, but they stuck resolutely to the matter in hand, which I trust they will also do to-morrow and Thursday evenings. I have had two or three questions handed up to me from the body of the Hall, which I shall now read:

FIRST QUESTION.

'Does Mr. Culross mean this place of worship to be open as a Church for all Christians, or for those only who take the Negative side in these Discussions?'

JOHN SIMPSON.

I shall request Mr. Culross to reply to this."

REV. JOHN CULROSS. I am glad to have the opportunity of answering this question. The Church which I trust may be gathered here will be open to all who love the Lord Jesus Christ in sincerity, and seek to walk in fellowship with Him, totally irrespective of any particular views of belief as to the eternity or non-eternity of Future Punishment, such being considered as non-essential to Church Membership.

SECOND QUESTION.

'Can you tell me the names of any works showing the Restoration of All?' PETER MACLAGAN.

MR. MUIR GILLESPIE said, "I think I can answer that question myself, at least in some measure, by naming the following :

The Restitution of All Things, by Jeremiah White.

The Spirits in Prison, by Dean Plumptre.

Future Retribution, by Prebendary Row.

Salvator Mundi, by Dr. Samuel Cox.

Eternal Hope, by Archdeacon Farrar.

The Divine Government, by Dr. Southwood Smith.

Complete Triumph of Moral Good over Evil.

The Second Death and Restitution of All things, by Rev. A. Jukes.

Universalism asserted, by Rev. Thomas Allin.

The Destiny of the Human Race, and other works, by Henry Dunn.

The Fire Baptism of All Flesh, by Rev. S. Borton Brown.

Letters of Thomas Erskine, of Linlathen.

Any bookseller in Perth would order for you these and other works on this important subject.

THIRD QUESTION.

'Is it positively true that the Translators of our Authorized Bible put the word Hell, without sufficient authority, into the Parable of the Rich Man and Lazarus?' JAMES NISBET.

I shall request Mr. Stewart, as he spoke on the subject, to answer this question."

ERIC F. STEWART. The Translators were learned men, and they must have known, as well as I do myself, the difference between the two words *Hadēs* and *Gehenna*; but they had drunk so deeply into the spirit of the Reformers, who, for the most part, ignored an intermediate state, for fear, I believe, of in any degree countenancing Purgatory, that they rendered the words *en to Hadē* (in Hades)—*Luke xvi. 23*—as if they had been written *en Gehennē*, in Hell, thereby trying to make it appear that the wicked at death

go at once to Hell. But as this matter will doubtless be brought before us in the Discussion of Thursday evening, I think no more need be said about it at present.

MR. MUIR GILLESPIE. It may now be as well to take the sense of the meeting as to our Discussion to-night. Will all who think that the Affirmatives, that is, Mr. Burn's side, have the best of the argument kindly hold up their right hands?

Very few hands were lifted up.

And will those who think that the Negatives, that is, Mr. Culross's side, have the best of it hold up theirs?

An immense majority did so.

The Noes have it; but we must remember that the Affirmatives were terribly handicapped, from the nature of the question which they had to prove. We shall see how the other Discussions turn out on to-morrow and Thursday evenings, when, I trust, we may have as large and as attentive an audience as we have had to-night.

MR. CULROSS now asked the meeting to return thanks to Mr. Muir Gillespie for his having so kindly taken the chair. This was seconded by Mr. Burn and carried unanimously. Mr. Muir Gillespie briefly responded, and requested Mr. Burn to conclude with prayer, after which the meeting dispersed.

CHAPTER X.

SECOND DISCUSSION.

DOES THE ATONEMENT OF CHRIST APPLY SAVINGLY TO THE ELECT ONLY?

PERSONS REPRESENTED—

THE SAME AS IN THE PRECEDING CHAPTER.

SCENE—

The Tanner's Hall, Perth.

Mr. Muir Gillespie, and the appointed speakers in the Discussion, took their place on the platform at the time fixed, before an audience fully as large as that of the preceding evening. Mr. Fordyce was requested to open with prayer, after which the Chairman called on the Rev. John Burn to commence the Discussion.

REV. JOHN BURN. Mr. Chairman and friends, it appears to me that the question for to-night's Discussion is bound up with that which we had last evening, because, if Eternal Reprobation be true, it follows that the Atonement of Christ can apply savingly to the Elect only; but, if that doctrine be not true, then it is clear that the

Atonement must have been for all, as we cannot suppose that Christ would fail in any work which He undertook to perform. We are thus thrown back, whether we will or not, on the proper answer to the question of last night, for the true solution of that now before us, and we who take the Affirmative side still labour under great disadvantages, for we have to attempt to prove the very disheartening issue that the few only will be saved and the vast majority lost. We therefore appeal to your kindness to give us a patient hearing and a lenient judgment.

There can be no doubt whatever as to which side the Confession of Faith holds in this matter, and I shall now quote one, out of several passages, that might be taken from that work on this question :

"As God hath appointed the Elect unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Wherefore they who are elected, having fallen in Adam, are redeemed in Christ, are effectually called unto faith in Christ by His Spirit working in due season : are justified, adopted, sanctified, and kept by His power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved but the Elect only."—*Chap. iii., Sect. vi.*

As the election of Saints is not denied by our friends on the other side, I need not quote Scripture to prove that, but shall only give a few passages, brought forward by the Confession of Faith, with reference to those who are the Non-Elect, and who, therefore, do not come under the blessings of the Atonement.

John vi. 64.—"But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him. *Ver. 65.*—And He said, Therefore I said unto you, that no man can come unto Me, except it were given him of My Father."

John x. 26.—"But ye believe not, because ye are not of My sheep, as I said unto you."

John viii. 47.—"He that is of God heareth God's words; ye, therefore, hear them not, because ye are not of God."

1 John ii. 19.—"They went out from us, because they were not of us, for if they had been of us, they would *no doubt* have continued with us; but they went out, that they might be made manifest that they were not all of us."

Let me further quote a few passages respecting the doom of the ungodly :

Mal. iv. 1.—"For behold the day cometh that shall burn as an oven, and all the proud, yea, all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, and it shall leave them neither branch nor root."

Matt. xv. 13.—"Every plant which My Heavenly Father hath not planted shall be rooted up."

Luke xix. 27.—"But those Mine enemies, which would not that I should rule over them, bring hither and slay *them* before Me."

Phil. iii. 18, 19.—"For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ, whose end is destruction."

2 Pet. ii. 12.—"But these as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption."

I leave you to judge whether a limited Atonement is not borne out by these solemn statements from God's own Word.

MR. MUIR GILLESPIE now asked Mr. Culross to speak.

REV. JOHN CULROSS. Mr. Chairman and friends, the passages which Mr. Burn has just quoted are, indeed, solemn, and I believe that they are true, but they do not prove the eternal misery of the lost. They rather point to their absolute destruction, a doctrine held by many who have revolted against that of Everlasting Punishment, but in which neither the Authors of the Confession of Faith, nor those holding that Confession, believe any more than I do myself. That doctrine is a protest against the alleged cruelty of God, as taught by Eternal Reproba-

tion, but it does not at all meet the Character of God, as the Holy and Omnipotent good One, for it lowers Him to a Being Who is either unable to save the greater portion of His creatures, or Who is utterly indifferent as to their welfare. The very idea of the vast majority of the creatures whom God has made, being raised from their graves only to be annihilated, although doubtless an improvement on the theory of endless torment, is, in my opinion, too shocking to be entertained by any mind which can calmly contemplate what God is, as declared by the Scriptures, and as revealed by His works of creation and providence.

I acknowledge that there is something very dreadful in these statements of Scripture respecting the doom of the wicked, and they are amply verified by what the Lord said Himself in His Sermon on the Mount and on other occasions, for example:—

Matt. vii. 13. “Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat.”

Matt. x. 28. “And fear not them which kill the body, but are not able to kill the soul, but rather fear Him which is able to destroy both body and soul in Hell.”

Mark viii. 36. “For what shall it profit a man if he shall gain the whole world and lose his own soul?”

I would not in any way attempt to minimize the terribleness of these words, for I believe that a fearful loss, which is called Destruction, but not Annihilation, (for there is a great difference between these two words), will be incurred by those sinners who wilfully reject the salvation which is offered to them in this present life. Oh, if there be any such here, I beseech you, on behalf of Christ, be ye reconciled to God. It is impossible for sin unpardoned to go unpunished, and, the greater the sin, the greater will the

punishment be, and our Lord declares, “Thou shalt not depart thence till thou hast paid the very last mite.”

—*Luke xii. 59.*

Man, in his nature, is tripartite, as we learn from Scripture, “And I pray God your whole spirit, and soul and body be preserved blameless unto the Coming of our Lord Jesus Christ.”—*I Thess. v. 23.* The soul is the perceptive, sensuous part of man, and there is evidently a threat of its destruction, although of the exact meaning of the term Destruction there used we are not informed. That, however, it cannot signify Annihilation we may be assured, for it is described as being only *aiōnion*, or age-lasting—*2 Thess. i. 9*—and it is also written in another Scripture—*Psa. xc. 3*—“Thou turnest man to destruction, and sayest, Return, ye children of men.”

The incorrigibly wicked will have to pass through the Lake of Fire, which is the Second Death, a far worse death than the first; but, as there will be a Resurrection of the Just from the First, so will there be of the Unjust from the Second, even though the souls of some may have to suffer what is called Destruction. It is written, *eschatos echthros katargeitai ho thanatos*, “Death, the last enemy, will be disannulled”—*I Cor. xv. 26*—and again, “Death will be swallowed up in victory, and the Lord God shall wipe away the tears form off all faces; and the rebuke of His people shall be taken away from off all the earth, for the mouth of the Jehovah hath spoken it.”—*Isa. xxv. 8.* We can thus discover the meaning of that passage of Scripture *I Tim. iv. 9—11* “This is a faithful saying, and worthy of all acceptation; for, therefore, we both labour and suffer reproach, be-

cause we trust in the living God, Who is the Saviour of all men, specially of those that believe. These things command and teach."

Other passages of Scripture speak to the same effect. Thus—*1 Cor. xv. 22—25*—“For, as in the Adam all die, thus also in the Christ shall all be made alive. But each in his own order, Christ the first-fruits, afterwards they that are Christ’s at His coming. After that the end, when He shall have delivered up the kingdom to God, even the Father, when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet.” And again—*1 Tim. ii. 5, 6*—“For there is one God and one Mediator between God and man, the man Christ Jesus, Who gave Himself a ransom for all, to be testified in due time,” or, more literally, “the testimony for appropriate times” (*to marturion kairos idiois*). This proves that, while the Atonement of Christ is truly for all, it will not be effectual for all in this age or dispensation, but that it will ultimately bring salvation to all during the ages which shall follow thereafter.

If it be objected, “How can these things be?” I reply that I cannot say further than that conversion can result only through the Atonement of Christ, for it is written—*Acts iv. 12*—“Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.” Do not let us trouble ourselves about the *modus operandi*: leave that to God; this is one of the secret things which belong to Him, and which He hath not considered it necessary to reveal clearly to us. “Have faith in God”—*Mark xi. 22*—said Christ to the wondering Peter, and so He says to us. Were

everything perfectly plain, where would be the need of faith at all? The Disciples were astonished how any rich man could be saved after Christ had said,

"It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God. And Jesus looking upon them saith, With men it is impossible, but not with God, for with God all things are possible."—*Mark x. 25, 27.*

Perhaps we may have a hint of this Restoration in the saying of the wise woman of Tekoah—*2 Sam. xiv. 14*—“For we must needs die, and are as water spilt on the ground, which cannot be gathered up again, neither doth God take away life, but deviseth means that His banished be not expelled from Him.”

See the marginal reading of this passage. One great means, by which His banished will be restored, would appear to be by the Gospel being preached to the dead, as it is positively asserted will be done in *1 Pet. iv. 6*, and as our Lord Himself did after His crucifixion, as stated in *1 Pet. iii. 18—20*, to which passages I would beg to direct your most particular attention. Did not he who lay, (as Dante touchingly describes him in his *Paradise*),

“Upon the bosom of our Pelican,”

declare in the most solemn manner, that Christ “is the propitiation for our sins, and not for our sins only, but also for the sins of the whole world” ?—*1 John ii. 2.* Let us, then, not disbelieve God; and, as He has told us in His Word, that Christ gave Himself a ransom for all, do not let us limit His Atonement to the comparatively few elect of this present dispensation.

MR. MUIR GILLESPIE now called upon the Rev. David Fordyce, of Lochee, to address the meeting.

REV. DAVID FORDYCE. Maister Chaurman and freen's, the Letin an' Greek, that I aince learnt at St. Aundrews,

hae a' snippet frae me lang syne, an' I'm noo no' able tae contradic' the new translaution, that oor brither Angus gied us last nicht, respectin' everlastin' punishment. Gin what he said be richt, I'm no' the man tae dispute it, for I wad fain wush weel tae a' my fellow craturs in the neist world as weel as in this. Still, aiblins, this new translaution may be wrang, an' it's aye best for us a' tae be on the safe side o' the hedge, for the Bible says, "**Behold noo is the acceptit time, behold noo is the day o' salvaution,**"—*2 Cor. vi. 2*—an' "**it's a fearfu' thing tae fa' intae the haun's o' the leevin' God.**"—*Heb. x. 31*.

I feel mysel' as if I had ae foot in the grave, an' the tither oot o't, and that I sud tak' the Apostle's auld-farran advice, tae mak' my ain ca' in' an' election share—*2 Pet. i. 10*—an' that's what I wad advise a' here tae dae as weel. Hell's a fearsum' place, an' I'm thankfu' that oor freen's on the ither side dinna' mak' licht o't, tho' they think there may be a deleevrance frae its tether after lee-lang sufferin'. Weel, gin there might be by-and-bye, I'm share it's best no' tae gang tae it ava', but tae lipen noo tae the words o' Jesus, "**Come unto Me a' ye that labour and are heavy laden, and I wull gie ye rest.**"—*Matt. xi. 28*. O wanna' it be leesome to see His bonnie face, an' listen to His cheerie walcom', as He dawts on us puir sinners savit by His pracious bluid. I hae been happy with His work in Lochee, but I whyles wush He wad ca' me awa' hame, for tae be wi' Him wad be far better. My dear freen's, gin ye no hae gien ye'r herts tae Him afore, gie them tae Him noo, an' than at last, buskit in white robes o' fine linen, the richteousness o' saunts, we'll a' join thegether in the cantie lilts o' the aungels, an' the gleesom' sangs o' the redeemit in Heaven.

The Rev. John Angus, of Perth, was now requested by MR. MUIR GILLESPIE to speak.

REV. JOHN ANGUS. Mr. Chairman and friends, had I come here, only to listen to the touching words of our beloved brother who has just sat down, I would have been amply rewarded. I am not ashamed to say that the tears started in my eyes as, in his own simple Doric, he made such a tender appeal to us all to give our hearts to Jesus now, and to join with Him at last in the songs of the redeemed in Heaven. From the very depths of my soul do I say Amen to this. I feel sure that the speakers in these Discussions are not contending for victory, but for truth, and though some of us may differ as to the way of God's dealings with His creatures, we are all agreed that salvation is only through Christ, and that it is in this present world we should give ourselves to Him.

The Poet Wordsworth has said that "the child is father of the man," and I think there is much truth in the saying, for the mould of early education generally shapes our belief. I found it so myself, and it was no easy task for me to reject the doctrine of the limited Atonement of Christ, which I was taught in my early days. But I am glad to say that that has now been done.

The question in our Discussion to-night is a great one, "Does the Atonement of Christ apply savingly to the Elect only?" Time will permit to touch only on one—though that is a very weighty one—of the many passages which, to me at least, teach that the Atonement of our Lord was intended to include all lapsed beings. So let me read to you a portion of the 5th *Chapter of Romans*, from the 12th verse to the end, and I shall be particularly obliged if those of you who have Testaments here, whether in English or Greek,

will follow me closely, as I shall read the passage as it should be translated from the original, from which you will see that there will be several very important alterations in the text.

V. 12. For this reason, as through one man sin entered into the world, and through sin death, and so death passed through unto all men, inasmuch as all sinned.

V. 13. For until the law sin was in the world ; but sin is not put to account where there is no law.

V. 14. Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of the transgression of Adam, who is a type of the Coming One.

V. 15. Howbeit not as the trespass, so also is the gift of grace ; for if, by the trespass of the one, the many died, much more did the grace of the one man, Jesus Christ, abound unto the many.

V. 16. And not as though one that sinned *is* the gift, for, indeed, the judicial sentence *was* of one unto condemnation ; but the free gift *is* of many trespasses unto justification.

V. 17. For if, by the trespass of the one, death reigned through the one, much more they who receive the abundance of the grace, and of the gift of righteousness, shall reign in life through the one, *even* Jesus Christ.

V. 18. So, therefore, as through one trespass (*the issue was*) unto all men to condemnation, even so through one establishment of righteousness (*the issue was*), unto all men a righteous acquittal to life.

V. 19. For, as through the disobedience of the one man, the many were constituted sinners, so also, through the obedience of the one, shall the many be constituted righteous.

V. 20. Moreover, the law came in besides, in that the trespass might abound, but where sin abounded grace did abound more exceedingly.

V. 21. In order that, as sin reigned in death, even so grace might reign, through righteousness, unto age-lasting life through Jesus Christ our Lord.

I think that I have given a faithful translation from the original of every word in these verses. I say this in no boastful spirit, for some of you may perhaps know that I took the first prize in Greek at the Glasgow University, and I have besides, in this passage, consulted the renderings of

Alford, Rotherham, and others of the ablest Greek scholars of the day, seeing the vast importance of its bearing on the question of the Atonement of Christ. Now let us look at the different points.

V. 12. Through one man, Adam, sin entered into the world, in consequence of which he and all his descendants became liable to death—not eternal death, by which Calvinists strangely mean eternal life in torment—but simply death, even though they did not sin after the likeness of Adam's transgression, for a corrupt tree can only bring forth corrupt fruit.

Farther, the First Adam is called a type or figure of the Second Adam, Christ. Now if you will turn to *1 Cor. xv. 45—47*, you will see that these two Archetypes, Adam and Christ, are contrasted; the First man, Adam, became a living soul, the Second Adam, Christ, a life giving Spirit. The First man was of the earth, earthly, the Second is the Lord from heaven; and in *1 Cor. xv. 22* we read "**as in the Adam all die, even so in the Christ shall all be made alive,**" which statement exactly corresponds with that made in this 5th chapter of Romans. If all men are not to be restored to the position of Adam when he first came sinless from his Maker, it is evident that Christ, as the Second Adam, has not fully counteracted the evil of the Fall. But the Scriptures positively declare that "**where sin abounded, grace did abound more exceedingly.**"

Rom. v. 26. Thus Christ, as the Second Adam, more than renews in all the life that was forfeited by the First, for He establishes it in unfailing immortality. He is Himself the true Tree of Life on Whom the whole redeemed creation shall spiritually feed, in the midst of the 'Paradise Regained.'

V. 15. I must now call your particular attention to a very serious mistake, made by the Translators of our common version, and what, I fear, is worse, a mistake made on purpose, for I cannot conceive how Greek scholars, as they were, could have so erred unintentionally. Being strong disciples of Calvin, their purpose would seem to have been, to hide the truth of the Atonement of Christ being “for all,” as much as they could possibly dare to do, thus :

“ But not as the offence so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift of grace, which is by one Man, Jesus Christ, hath abounded unto many.”

Here you will observe that the Translators use the word “many” as meaning only “some” and not “all,” but, in the Greek, the words “many” have the article prefixed, thus, *hoi polloi* “the many,” *eis tons pollons* “unto the many,” or the multitude, equivalent to the *pantas* “all,” which we find in the 12th verse, *eis pantas authrōpous*, “unto all men,” which is the predicate of the *hoi polloi*, “the many,” referred to in v. 15; for, to the “all men” who sinned through Adam—to the same “all men”—the grace of God and the gift of righteousness abound, through Christ Jesus.

V. 19. Again, in this verse, the Translators have made the same mistake in using the word “many” as if it implied only “some.” In the Greek it has the article prefixed, *hoi polloi*—“the many.” And the passage should be read and understood as follows: “For, as through the disobedience of the one man (Adam) the many, (that is to say, all mankind) were constituted sinners, so also, through the obedience of the One (Christ), shall the many, (that is, all mankind), be constituted righteous.” There is thus not one flaw in the Apostle’s argument: all, who through the First Adam were lost in death, Christ, the

Second Adam, will restore in life, through resurrection, which the great and the good Dr. Westcott calls *the new birth of humanity*; thus, whose sin abounded, grace abounds more exceedingly; and if this does not teach, that the Atonement of Christ was purposed for the salvation of the whole human race, I know not what else it can mean.

The REV. WILLIAM THOMSON, of Blairgowrie, was now asked by Mr. Muir Gillespie to address the meeting.

REV. WILLIAM THOMSON. Mr. Chairman and friends, I confess that the argument which Mr. Angus has so forcibly adduced from the 5th chapter of *Romans* is strong, and "beautiful exceedingly;" and, knowing Greek myself, I cannot challenge his translation in one particular. The Greek of verses 15 and 19 certainly does speak of "the many" as being equivalent to "the all" of the 12th verse. I, for one, would be truly glad if the General Assembly of our Church would take the suggestion made by our friend Mr. Stewart last night, and appoint a committee to investigate the whole subject; and, if it be found that the Westminster Divines were wrong in following Calvin in his view of a limited Salvation, let us give up the error, for it is never too late to mend. Before sitting down, however, I would like to ask the meaning of those solemn words in the *Epistle to the Hebrews*, as follows:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God and the powers of the world to come, if they shall fall away to renew them again unto repentance seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."—*Heb. vi. 4—6.*

"For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking-for of judgment and fiery indignation, which shall devour the adversaries."—*Heb. x. 26, 27.*

How, I would ask, can there be pardon for such abominable sinners as are thus described ?

The Rev. Donald Matheson, Dundee, was now called upon by Mr. MUIR GILLESPIE to speak.

REV. DONALD MATHESON. I shall endeavour to answer the question which Mr. Thomson has just put. The words quoted are terrible, and are intended to be a most solemn warning to all. I believe that they are spoken, not of those who, when he was writing, were professing Christianity, but of certain persons who had at one time professed it, and had openly renounced its profession, crucifying the Son of God afresh, as if, in their malignity, had it been in their power, they would have crucified Him at Calvary again. Many backsliding Christians fear that they have committed what has been called “the unpardonable sin,” and some have even lost their reason in consequence, but, the very fear of such persons of their having committed it, is the strongest possible proof that they have not done so, for the sinners here referred to glory in their shame, and wilfully trample under foot the blood of the holy covenant, and insult the Spirit of Grace.

In *Heb. vi. 6*, our Translators, in their desire to uphold the doctrine of the Final Perseverance of the Saints—which is true as regards those who are real saints, whom no one is able to pluck out of the Father’s hands—*John x. 29*—follow Beza, who here reads *si*, “if,” “if they shall fall away,” but the Greek of the original is *kai parapesontas* “and have fallen away” (participle second aorist), thus indicating past time and showing the actuality of the fall of the persons here described, who were only hypocrites, and not saints at all. I believe that, in this passage, the writer of the epistle referred to certain Jews who, without having

been truly converted, had made a profession of Christianity, and had openly abandoned it afterwards. I quite acknowledge, therefore, that such apostasy may have already occurred, and, what is more, I fully believe that it may appear now, and that in the time of the Antichrist it will exist in an exceedingly greater degree than ever, as St. Paul says, in *1 Tim. iv. 1, 2*, “**A**nd the Spirit speaketh expressly, that in these latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons ; speaking lies in hypocrisy, having their conscience seared with a hot iron.” St. Peter tells us also “that there shall come in the last days scoffers, walking after their own lusts”—*2 Pet. iii. 3*; and, above all, the Lord says, “As it was in the days of Noah, so shall it be also in the days of the Son of Man”—*Luke xvii. 26*; “When the Son of Man cometh shall He find the faith on the earth ?”—*Luke xviii. 8*.

In my opinion the sin of the Apostates, alluded to in the Epistle of Hebrews, is that against the Holy Ghost, and that it is impossible for such to have pardon either in this world or in the coming one. But, as Mr. Stewart remarked last night, in his reply to Mr. Forbes respecting that sin, the fact, of there being no forgiveness for it during these two ages, does not preclude pardon on repentance in one of the ages following—“**T**he Jehovah is merciful and gracious, slow to anger and of great mercy”—*Psa. ciii. 8*—and, as we have been told, “**B**e ye therefore merciful, as your Father also is merciful,”—*Luke vi. 36*—we may be certain that the Lord will not be behind His own teaching, but will forgive during the after-ages even such apostates on true

repentance, for He saveth “**to the uttermost**”—*Heb. vii. 25*—and “mercy rejoiceth against judgment.”—*James ii. 13.*

I may add that many godly Protestant Commentators believe in the forgiveness of sin after death on true repentance, among whom I may name Dr. Rudolf Stier, the well-known author of “*The Words of the Lord Jesus*,” who remarks in a note on *Matt. xii. 31, 32*—

“All salting with fire—*Mark ix. 49*—and all purifying pain can only awaken in the freely-acting creature the penitent faith which lays hold on grace, in that world, not otherwise than in this.”

The REV. DUNCAN TULLOCH, of Cupar Angus, was now requested by Mr. Muir Gillespie to continue the Discussion.

REV. DUNCAN TULLOCH. Mr. Chairman and friends, the passages, which have been brought forward against the limitation of the Atonement, are so exceedingly strong that I am quite at a loss to disprove them. If our friends had denied the punishment of sin in this world we could easily confute them, but, as they hold punishment there, as firmly as we do ourselves, only with the proviso that it will not be everlasting, that weapon is taken from our hands. I candidly acknowledge that it appears to me that they have reason as well as Scripture on their side, for, as Calvin himself called Reprobation “a horrible decree,” and Archer Butler said of it, “What adequately to conceive were death,” I do not think our Church would lose much if she abandoned it altogether. I should be thankful, like our friends Mr. Stewart and Mr. Thompson, were an authoritative committee appointed by our Church to search into the matter thoroughly; indeed, I am ready to go a step farther, and propose that one of us Established Church ministers, now present, actually does bring the subject before the next meeting of the Presbytery at Perth.

The REV. JAMES MACGOWAN, of St. Andrews, was now called upon by Mr. Muir Gillespie to speak.

REV. JAMES MACGOWAN. Mr. Chairman and friends, it is a real pleasure to argue with honest men, who are not blinded by prejudice, but are ready to receive Truth wherever it may be found. I honour those who come boldly forward to vindicate the teaching of their Church, and are not afraid to acknowledge error, if such be discovered. You know that we Congregationalists are free lances, and not liable to be hauled over the coals by Presbytery, Synod, or Assembly, though I sometimes think that it would be better if, in some measure at least, we were, and so I am in a good position to appreciate the honesty and courage of such men as our friend Mr. Culross, who, for conscience sake, has resigned the first ministerial charge in Perth. But, I doubt not, the Lord will more than make it up to him in some other way, for He has promised never to forsake any who put their trust in Him.

—*Heb. xiii. 5, 6.*

The great thing for us is, not so much to know the theory of the Atonement in our heads, as to feel its efficacy in our hearts—to be able to say: Jesus loved me and gave Himself for me; my Beloved is mine and I am His;—“**M**an looketh on the outward appearance, but the Lord looketh on the heart.”—*1 Sam. xvi. 7.* And I doubt not that even in the corrupt Church of Rome there may be some true worshippers, as there were in Israel in the days of Elijah, when he thought that he was left alone, but God had still his seven thousand which had not bowed unto Baal. Do not think from my speaking thus that in any degree I disparage sound doctrine; far from it, for I believe that that is an amazing help to right worship, for it enables

us to know God better, and the more we know of God the better shall we love Him. All I mean to say is that, if the heart be not in sympathy with Christ, the mere doctrine respecting Him will avail nothing.—*Matt. vii. 21—23.*

Many earnest souls, who trust the Lord implicitly as their Saviour, are nevertheless greatly perplexed at the seeming harshness of some of His sayings. They cannot understand how He, Who so loved us as to die for us, could declare of any of His creatures, “These shall go away into everlasting punishment.” Such words raise in sensitive minds, as Wordsworth affectingly remarks in his *Intimations of Immortality*,

“Thoughts that do often lie too deep for tears.”

They picture to themselves a vast pandemonium of agony and sin, with Dante’s terrible words inscribed on the portal’s lofty arch,

“All hope abandon ye who enter here.”

They hear in fancy the shrieks and the groans of the unhappy victims of a few years’ misspent life on earth—some of them, in all probability, their own nearest kin writhing in pain, and who must continue there for ever, for ever, and for ever. They think, and think, and think till their poor racked brains reel at their maddening reflections. I have gone through this state myself, and deeply sympathise with any who may be thus suffering as I have been. To such I would affectionately say: Try to contemplate God as He is set forth in the Bible—Eternal Love—and not as He is depicted in Calvin’s Creed—Eternal Cruelty. He is

“Our Father.”—*Matt. vi. 9.* “And satisfieth the desire of every living thing.”—*Psa. cxlv. 16.* “Though He cause grief, yet will He have compassion, according to the multitude of His mercies, for He doth not afflict willingly, nor grieve the children of men.”—*Lam. iii. 32, 33.*

"The Lord is not slack concerning His promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."—*2 Peter iii. 9.*

You have been receiving traditions as your Bible instead of the Bible itself—taking for granted the statements of men instead of, as the Bereans, searching the Scriptures for yourselves, to discover "**whether these things were so.**"—*Acts xvii. 11.* Yet, if you do not know Greek, I acknowledge that you have some excuse, for I grieve to say that some of the most important words, bearing on the future state, have been mistranslated in our Authorized Version, and among these are *kolasin aiōnion*, rendered "everlasting punishment" in *Matt. xxv. 46.* The words *kolasin aiōnion*, when properly translated, as Mr. Angus clearly pointed out last night, simply mean "age-lasting correction." Yet it is solemnly true that this correction, although only in itself "age-lasting," will be very severe, because it, of necessity, entails on those, who may have to undergo it, the forfeiture for ever of the glorious privileges which belong to the Church of the Firstborn; and, if any of you here may not yet have fled, I beseech you, by the mercies of God, to flee from the wrath to come, and accept the Lord Jesus Christ as your Saviour now. I would not, in the very slightest degree, lessen the greatness of the loss of those who wilfully reject salvation here; my desire is to put the loss as it is put by Scripture, and not, as it is stated, by the false perversions of men. In corroboration of the proper meaning of *aiōnios* being "age-lasting," permit me to read a short extract on the noun *aiōn*—from which the adjective *aiōnios* is derived—from the pen of a learned scholar, the Rev. C. A. Row, Prebendary of St. Paul's Cathedral, to which many similar testimonies could be added if required.

The word *aiōn* in the singular, its plural *aiōnes*, and even the far stronger term *eis tons aiōnas ton aiōnōn*, "to the ages of the ages," are never the precise equivalent of duration without limits. Our conception of that which we designate eternity is a negative one, and denotes duration devoid of all limitations, or one which has never had a beginning and which never will have an end; whereas the fundamental conception of the Greek *aiōn* (age) involves the idea of limitation, and its indefinite multiplication, "ages of ages," like our English expression, "millions of millions," really denotes a finite quality, for, however extended such periods may be, a time must come when they will have an end. Yet, when this period, however inconceivably vast, has reached its termination, we shall be no nearer the end of that which we designate eternity than when these ages of ages first began. Putting the matter briefly, it is simply impossible that the same word can denote duration which is limited and duration which is limitless."—*Future Reprobation*, p. 206.

While on this subject, perhaps it may be well to say a few words respecting those who will be adjudged to go into "age-lasting correction." Our Authorised Version, in *Matt. xxv. 32* calls them "all nations." In the original the words are *panta ta ethnē* (all the Gentiles), *ethnē*, from which we get our English word Heathen, being usually so translated. The general idea is that this is the judgment of the Last Day, but, from a close examination of the chapter, I am perfectly persuaded in my own mind that it is not, for the following reasons: This chapter, in the original, begins with the word *tote*, then, or at that time, and, if we read the preceding chapter, and, I might add, other Scriptures—to which, however, it would now take too long to refer—we shall see that that time is at Christ's Second Coming, at the close of this present age or dispensation, when the world will be in a state of wickedness, as bad as it was in the days of Noah. He comes to take His own believing disciples to Himself, and to destroy the Antichrist. As our Lord will come *before* the Millennium, it is evident that this gathering of the Gentile nations for judgment must be

before that event also, and is totally different from the Judgment of the Great White Throne of *Rev. xx. 11—15*, which does not take place until *after* the Millennium, and after the last rebellion of Gog and Magog, when Satan is loosed from his thousand years' captivity, has been crushed. Besides, the Judgment described in Matthew is on *living* nations only, whereas that of the Revelation is on *the dead*.

Those, therefore, who are judged in this parable under the symbol of the sheep and the goats—although the latter word, *eriphia*, would more properly have been translated kidlings, or young kids—I believe to be the nations of the Gentiles or Heathen who are living at the time of our Lord's Second Coming, and not either Christians or Jews, which two last-named classes, having been placed under entirely different circumstances, are to be treated under different rules, which rules or principles are taught in the Parables of the Ten Virgins and The Talents, recorded in the preceding part of this chapter. It is impossible that either Christians or Jews could have been ignorant that works of mercy, rendered to those whom the Judge calls "brethren," would be accepted as done to Himself. Whereas those then judged confess that they were quite unaware of this fact. They were neither more nor less than what the Scripture calls them, *Ethnē*—Heathen or Gentile nations,—who, not having received the benefit of a divine revelation, will, on judgment, be acquitted or condemned, according as the spirit of love, mercy, and right-loving was, or was not, manifested by them during life. And we cannot for one moment doubt that the sentence awarded to each individual will be perfectly just, for "**shall not the Judge of all the earth do right?**"—*Gen. xviii. 25*. Let us be assured that God will not hold

His creatures responsible for what they have not, but only for what they have. This principle of just judgment is clearly enunciated by Paul in his Epistle to the *Romans ii.* 14—16.

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the meanwhile accusing or else excusing one another in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel."

To the true believer the right apprehension of the Atonement, as the vicarious sacrifice of Christ for all, opens up treasures of grace, of which, without that knowledge, we would have never dreamed. Thus we get a clue to the jubilant expressions in some of the Psalms, which can be properly understood in no other way, such as *lxv.* 2; *lxvii.* 4—7; *lxxxvi.* 9; *xcvi.* 11—13; *xcviii.* 1—9. The last Psalm in its last verse gives the climax—"Let every-
thing that hath breath praise the Lord. Praise ye
the Lord."—*Ps. cl. 6.* The Atonement of Christ exhibits God as the Eternal Love, the Eternal Wisdom, the Eternal Justice, the Eternal Holiness, the Eternal Power—that He made all creatures for His Eternal Glory, and for their own eternal good; and how with Him there is no failure; and how the evil, which, for wise purposes, He permits through the ages of Time, will be completely abolished in the Eternal State. Such knowledge enables us to lose our wills in God's will, in sweet subjection to Him, for we love Him for His Love, we honour Him for His Wisdom, we admire Him for His Justice, we worship Him for His Holiness, and we trust Him for His Power.

MR. MUIR GILLESPIE now requested the Rev. Patrick Forbes, of St. Andrews, to continue the Discussion.

REV. PATRICK FORBES. I confess, Mr. Chairman and friends, that the passages of Scripture cited for the Atonement of Christ being for All are very strong. never before saw the argument, from the *5th Chapter of Romans*, so clearly brought out as it has been by Mr. Angus to-night. The words “the many,” instead of only “many,” make all the difference in the bearing of the question, and I am sorry that our Translators were not more careful—I am afraid I might say more candid—in giving the exact rendering. There is, however, a difficult passage in the last Chapter of Revelation which I would like to be explained if it can be ; it is as follows :

“ Seal not the sayings of the prophecy of this book : for the time is at hand. He that is unjust, let him be unjust still ; and he which is filthy, let him be filthy still ; and he that is righteous, let him be righteous still ; and he that is holy, let him be holy still. And behold I come quickly, and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”—*Rev. xxii. 10—15.*

These being among the last verses in the Bible, does it not seem as if the doom of these wicked ones were fixed, so that the Atonement of Christ does not apply to them ?

THE CHAIRMAN now called upon Mr. Stewart to address the Meeting.

ERIC F. STEWART. The passage, Mr. Chairman and friends, to which Mr. Forbes has just referred is certainly one which, looking at it from his standpoint, is likely to cause some difficulty as regards the Salvation of All, but I have an explanation which, to me at least, is quite satisfactory, and so I trust it may be to him and others to whom it has hitherto been perplexing.

It is necessary to bear in mind that the events, mentioned in the Book of Revelation, do not always happen in consecutive order, and we must be careful to mark under what circumstances or conditions certain words are spoken. The Lord's Coming is described in *Rev. xix. 11—16*, *after* which we have narrated the destruction of the Anti-christ, the binding of Satan, the Great Dragon, for a thousand years, the Millennium, the unloosing of Satan, the crushing of the rebellion of Gog and Magog, the Judgment of the Great White Throne, the Second Death, the New Heavens and the New Earth, and the descent of the great city, the holy Jerusalem, out of Heaven from God. Now please notice the point to which I beg to call your particular attention—it is *before* this Coming of Christ in *Rev. xix. 11—16* that the solemn words referred to by Mr. Forbes, in *Rev. xxii. 10—15*, were uttered, “**H**e that is **unjust**, let him be **unjust still**,” and so on. It is then too late for change, for Jesus says, “**B**ehold I come quickly; and **M**y reward is with Me, to give every man as his work shall be.”—*Rev. xxii. 12*. I believe every word of it, but what I contend for is this, that these words were spoken *before* the Coming of Christ, and before the Day of Judgment and the establishment of the New Heavens and the New Earth, at which last-named period it is written that the tears shall be wiped away from off all faces, and there will be no more pain and no more death—*Rev. xxi. 4*,—so that, therefore, the persons thus addressed are not excluded from ultimate pardon on their repentance.

Of course it is a fearful punishment to be shut out of the Holy City and the glorious privileges of the Church of the Firstborn,—and God grant that not one of us may be among that excluded number,—but after Christ's Second Coming

the ages still follow on, during which the harvest of later-born repenting souls will be gradually gathered in, preparatory to the final consummation, *to telos*—the end, when Christ shall deliver up to the Father the completed Kingdom which He had come to redeem.

Were the doctrine of Endless Evil true, as the Confession of Faith teaches, is it not very remarkable that not one of the Apostles ever hinted at such a thing in any of their epistles? Sinners are threatened with penalties and terrible judgments, but never with everlasting damnation in Hell. The few apparent allusions to the latter state have all arisen through the wrong translation of certain Greek words, and disappear on proper examination. Law requires penalties to be adjudged to those who break it, and, as a matter of right, such penalties are published, so that all may be made aware of the consequences which will follow through disobedience to the law's commands. Surely, therefore, had punishment been eternal, Adam would have been told so by God in Eden, and the Apostles would have said so and written so to the thousands whom they addressed, both by word of mouth and by epistle. But Peter, and Jude, and James, and John, and Paul are all as silent on these points, as God Himself was when Adam was in Paradise, and no other inference can be legitimately drawn than that that doctrine is not Scriptural. Paul said to the Ephesian elders at Miletus—

"I am pure from the blood of all *men*, for I have not shunned to declare unto you all the counsel of God."—*Acts xx. 26, 27.*

But he had never sought to excite their fears by bringing before them lurid pictures of eternal torment, as some preachers have so unwisely done and still do, thereby dulling the sensibilities of their hearers respecting the Love

and the Justice of God. On one occasion he wrote of “age-lasting” destruction following those “that know not God, and that obey not the Gospel of our Lord Jesus Christ”—*2 Thess. i. 8, 9*,—but the threat of an “endless” duration of punishment never occurred to him, and therefore never passed his lips, nor was ever written by his hand. On the contrary, over and over again he spoke of the Ultimate Salvation of All, as may be seen by reference to the following passages in his inspired Epistles:—*Rom. v. 12—21; viii. 19—21; xi. 32—36; 1 Cor. xv. 22—28; 2 Cor. v. 19; Eph. i. 10; Phil. ii. 9—10; Col. i. 20; 1 Tim. ii. 3—6; iv. 9—11; 2 Tim. i. 10; Titus ii. 11.*

It is certainly true that punishments will be inflicted on unrepentant sinners according to their deserts, and that these sinners shall not depart from the prison till they have “paid the uttermost farthing”—*Matt. v. 26*,—but this threat undoubtedly implies their departure from the prison at last, for as Theodore of Mopsuestia said long ago,

“Those who have done evil all their life long will be made worthy of the sweetness of the divine bounty. For never would Christ have said ‘till thou hast paid the uttermost farthing,’ unless it were possible for us to be changed when we have paid the penalty. Nor would He have spoken of the many stripes and few, unless after men had borne the punishment of their sins they might afterwards hope for pardon.”—*Fragm ed Fritzche, p. 41.*

In rightly dividing the Word of God, we must endeavour to bring all its statements into harmony with one another. The passage quoted by Mr. Forbes does not refer to persons in the Eternal State, but to those who may be alive before or at the Coming of our Lord, and therefore does nothing to prove a limited Atonement, the Atonement for All being amply verified by the first five verses of

Revelation xxi., where “He that sat upon the throne said, Behold I make all things new,” and by other passages of Holy Writ, several of which have been already alluded to in our Discussions, such as, “For as in Adam all die, even so all in Christ shall be made alive”—*I Cor. xv. 22*; “Christ gave Himself a ransom for all—*I Tim. ii. 6*; “He is the propitiation for our sins, and not for our sins only, but also for the whole world.”—*2 John ii. 2*.

MR. MUIR GILLESPIE now called upon the Rev. Hugh Robertson, of Dundee, to speak.

REV. HUGH ROBERTSON. I do not feel, Mr. Chairman and friends, as if I could add much to what has been already said, as to the Atonement being applied savingly to the Elect only. I confess, that the arguments adduced on the other side, seem to justify a larger hope than the Confession of Faith allows, but, like the Parthian, I would shoot one arrow as I flee by asking, What does *Ecclesiastes xi. 3* mean, “Where the tree falleth there it shall be?” Does not this look as if those who die in impenitence will remain in impenitence for ever?

MR. MUIR GILLESPIE now requested Thomas Mapleson, Esq., Younger, of Rookwood, to close the Discussion of this evening.

THOMAS MAPLESON. I think, Mr. Chairman and friends, that the Parthian arrow falls short of its mark. Permit me to read the passage referred to in its connection.—*Eccle. xi. 1*—6:

“Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty themselves upon the earth; and if the tree fall toward the south, or toward the north, in the place where the tree falleth there it shall be. He that observeth the wind shall not sow; and he that regardeth

the clouds shall not reap. As thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child : even so thou knowest not the works of God Who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand ; for thou knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good."

To build the doctrine of the limited Atonement of Christ from the tree lying where it falls, south or north, in such a passage as has just been read, only shows how badly off for arguments our friends must be in attempting to prove their case. Why, the whole extract simply teaches us that we are to be always diligent in doing what good we can, without being too solicitous respecting outward circumstances, as seeing how the wind blows, or the clouds drop rain, or the tree falls in one way or another. We do not know the works of God, and we are to sow our seed at all times, leaving the result with Him. I believe this to be the plain common-sense view of the passage, and that it has no more to do with teaching the limited Atonement of Christ than it has with proving the quadrature of the circle.

Even taking the argument from the tree literally, pray look to what it will lead. Where the tree falls there it lies, and it will never exist as a living tree any more. The analogy should be that, when a man dies, his body remains where he died, and that he will never live again. But this would be untrue, for the Scripture declares that "**There shall be a Resurrection of the dead, both of the just and unjust.**"—*Acts xxiv. 15*. I only name this to show the absurdity of the whole thing ; and, for any one to bring the fallen tree forward, as a proof that the sinner will suffer Everlasting Punishment, is as useless as for a drowning man to clutch at a straw.

I am no Theologian, as you doubtless discovered from what I told you last night ; it is only recently that I have been converted, but the question of the purposes of God, in dealing with His creatures in the future, took a wonderful hold of my dear friend Stewart and myself. He wrote to Longmans & Co., London, for works on the subject, and they sent a splendid lot, which he and I have since been studying diligently ; and so I would respectfully recommend those of our friends to do, who wish to bring the matter before the General Assembly of the Church of Scotland.

Let me read to you two extracts from sermons, preached by men well known as champions of a limited Atonement, which will show you what awful misery and pain God, in their opinion, can permit the vast majority of His creatures to suffer for Eternity. The first is by the Rev. E. B. Pusey, D.D.

"Gather in one in your mind an assembly of all those men and women from whom, whether in history or in fiction, your memory most shrinks ; gather in mind all that is most loathsome, most revolting. . . . conceive the fierce fiery eyes of hate, spite, frenzied rage, ever fixed on thee, looking thee through and through with hate . . . hear those yells of blasphemy, concentrated hate, as they echo along the lurid vault of hell ; every one hating every one . . . Yet a fixedness in that state in which the hardened malignant dies, without any further retribution of God, this endless misery."

The second extract is from a sermon on *The Resurrection of the Dead* by the Rev. C. H. Spurgeon.

"When thou diest thy soul will be tormented alone ; that will be a Hell for it ; but at the Day of Judgment thy body will join thy soul, and thou then wilt have twin Hells, thy soul sweating drops of blood, and thy body suffused with agony. In fire exactly like what we have on earth thy body will lie, asbestos-like, for ever unconsumed ; all thy veins roads for the feet of pain to travel on, every nerve a string, on which the Devil shall for ever play his diabolical tune of Hell's unutterable torment."

I could quote even worse passages than these from the writings of Dr. Jonathan Edwards, Rev. J. Furness, and others who pride themselves upon their orthodoxy on the question of Eternal Misery, but I should think that the specimens just given are quite sufficient to convince you that such remorseless, useless, and endless torments could never possibly be permitted by Him whom the Scriptures describe as being Love—*1 John iv. 8, 16*—to fall on finite beings, who had nothing whatever to do with bringing themselves into existence, and who inherited from their very birth the seeds of sin. It is the unreasonableness, the monstrosity, and, I may add, the absurdity of this doctrine of Eternal Punishment which has made so many men and women, and children too, revolt from all religion, and turned them into infidels. Such might acquiesce in a just punishment, proportioned to their demerits, as the Scriptures so plainly teach—*Luke xii. 47, 48*,—but, when preachers tell them that it will be UNENDING, the statement is so contrary to all Scripture, and truth, and reason, and justice, that it misses the mark altogether, like

“ Vaulting ambition which over-leaps itself,
And falls on the other side ; ”

so that coarse Infidelity or refined Agnosticism is the lamentable result.

It was only quite recently that I was a man of the world myself; and at Cambridge I had plenty of opportunities of both seeing and hearing what young men are, and I know something of the withering scorn with which Evangelical Orthodoxy is regarded by many there, as, indeed, it is elsewhere, chiefly on the ground of this merciless Creed of Eternal Torment. It gives the death-blow to true Religion,

and at this moment, as you may judge for yourselves, the nations professing Christianity, with the exception, of course, of the comparatively small number of real Christians scattered among them, are little, if anything, better than civilized heathens. I pity from my inmost heart such men as Archer Butler, of whom we were hearing last night, who writhe under the harrows of such a Creed, and yet are unable to set themselves free, for, as Cowper says,

"He is the freeman whom the truth sets free,
And all are slaves besides."

I pray that the eyes of their understanding may be opened, that they may see the fulness of God's love toward All His creatures. I have jotted down some passages of Scripture in connection with this great subject which I beg leave to read before sitting down :

"For the Son of Man came to save that which was lost."—*Matt. xviii. 11.*

"All flesh shall see the Salvation of God."—*Luke iii. 6.*

"The bread that I will give is My flesh, which I will give for the life of the World."—*John vi. 51.*

"And I, if I be lifted up from the earth, will draw all *men* unto Me."—*John xii. 32.*

"Whom the Heavens must receive until the times of Restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."—*Acts iii. 21.*

"For as in Adam all die, even so in Christ shall all be made alive."—*1 Cor. xv. 22.*

"God was in Christ, reconciling the World unto Himself, not imputing their trespasses unto them."—*2 Cor. v. 19.*

"This is good and acceptable in the sight of God our Saviour, Who will have all men to be saved, and to come unto the knowledge of the truth."—*1 Tim. ii. 3, 4.*

"We trust in the living God, Who is the Saviour of all men, specially of those that believe."—*1 Tim. iv. 10.*

"That He, by the grace of God, should taste death for every *man*."—*Heb. ii. 9.*

"But now once in the end of the world hath He appeared, to put away sin by the sacrifice of Himself."—*Heb. ix. 26.*

"And He is the propitiation for our sins, and not for ours only, but also for the *sins* of the whole world."—*1 John ii. 2.*

"And we have seen and do testify that the Father sent the Son to be the Saviour of the world."—*1 John iv. 14.*

"God is Love."—*1 John iv. 8, 16.*

In conclusion, permit me to say that, from Scriptures such as those now quoted, I cannot but see myself—and I trust that you all will see also—that the Atonement of our blessed Lord is not limited to the comparatively few Elect of this present Dispensation, but that at last it will prove effectual for all.

MR. MUIR GILLESPIE. I beg to congratulate the speakers in again keeping within the bounds of time, and also for the very friendly manner in which the Discussion has been conducted. No one has handed me any questions to-night, but Mr. Alexander Soutar has asked leave to say a few words, and I think it would be well for us to hear what he may have to say. (Hear, hear.)

MR. ALEXANDER SOUTAR. I dinna' doot but that some o' ye here ken me, the drucken soutar o' Pairth, for I'm soutar (shoemaker) by tred, as weel as Soutar by nem. I'se warran' ne'er ane o' ye e'er seed me inside o' a kirk door—sic a ferlie (wonder) wad ha'e been a guid sicht for sair e'en—but ye might mony a time hae seed me cum oot o' a public reelin' fu'. Whan I hearit that Maister Culross had leavit his braw kirk on occoont o' the question o' the etairnal torment o' the wucket, I thocht tae mysel' that there maun' be sum guid in that man, for it was that gruesom' Creed

whilk had mad' me an awtheist. Sae I threapit to cum tae thae Discooshuns, an' I'm vera glad I cam, for I've hearit, spacially frae the gash young Lerd o' Rukwud, wha's no' fearit tae spak' the trith, that Guid is Luve, an' wants aw men tae be savit, an' that it's ainly the awfu' lees, that hae been tellit aboot His awndless cruelty, that hae mad' men an' weemen eenfidelis. I daurna' say I'm what they ca' convertit, for I've been a fearfu' sinner, but what I hae learnit the nicht gi'es me houp, that, as Guid is Luve, His luve may e'en rax tae a puir sinner like me. An' noo, Maister Gillaispie an' freens, I'll tell ye what I lippen tae dae, wi' Gude's help—I'll gi'e up the drink, an' come here neist Sawbboth tae hear Maister Culross, an' may Gude hae maircy on my sowl. Awmane.

MR. MUIR GILLESPIE. I am very glad myself, and I am sure you are all very glad also, to hear the wise decision to which our friend Mr. Soutar has come, and I sincerely trust that he may not be the only one who has received benefit from these Discussions, but, that through God's grace, good may abound unto many. I shall now take the sense of the Meeting on to-night's Discussion. Will all those who think the Affirmatives have the best of it be pleased to hold up their right hands?

Scarcely any were raised.

Now will those who think the Negatives were right hold up theirs?

A very great number were held up.

I see the Noes have it again. I would now remind you that the last of our Discussions, on the Question, "Do persons at death go at once to Heaven or Hell, or to Paradise or Hades?" will (D.V.) be held here at the same hour

to-morrow evening, when I trust you will all do your best to be present, and I doubt not you will find it to be both useful and interesting.

The REV. DAVID FORDYCE now asked the Meeting to return thanks to Mr. Muir Gillespie as Chairman, which was seconded by the Rev. John Angus and carried unanimously. Mr. Muir Gillespie courteously replied, and requested Mr. Angus to close with prayer, which he did, most earnestly asking God to bless what had been spoken to the shoemaker and others present. There was a hearty Amen to this, and the Meeting separated.

CHAPTER XI.
THIRD DISCUSSION.

DO PERSONS AT DEATH GO AT ONCE TO
HEAVEN OR HELL, OR TO PARADISE
OR HADES?

PERSONS REPRESENTED—
THE SAME AS IN THE TWO PRECEDING CHAPTERS.

SCENE—
The Tanner's Hall, Perth.

The Hall was on this occasion more densely packed than ever, and, after the Chairman and speakers had taken their places on the platform, the Rev. William Thomson, of Blairgowrie, was requested by Mr. Muir Gillespie to open the meeting with prayer, after which the Rev. John Burn was called upon to commence the Discussion of the evening.

REV. JOHN BURN. Mr. Chairman and friends, the question “Do persons at death go at once to Heaven or Hell, or to Paradise or Hades?” will, doubtless, appear strange to many, for, we have been so long accustomed to believe, that our state is fixed at death for Heaven or Hell, that the very thought of the contrary is ranked as

heresy. I shall now read what is the doctrine of our Church on the subject, as contained in *The Confession of Faith, Chapter xxxii. 1.*

"The bodies of men after death return to dust and see corruption *a*; but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God Who gave them *b*. The souls of the righteous being then made perfect in holiness are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies *c*; and the souls of the wicked are cast into Hell, where they remain in torments and utter darkness, reserved to the judgment of the great day *d*. Besides these two places for souls separated from their bodies the Scripture acknowledgeth none."

There is certainly no difficulty in seeing what the Westminster Divines thought of the matter, but I must say that a few of the passages of Scripture, which are adduced as proofs, may be open to objection. I shall now quote these passages under the letters affixed in the said Chapter of *The Confession of Faith*.

a AS REGARDS THE BODIES SEEING CORRUPTION.

Gen. iii. 19.—"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Acts xiii. 36.—"For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption."

b AS REGARDS THE SPIRIT RETURNING TO GOD.

Luke xxiii. 43.—"And Jesus said unto him, Verily, I say unto thee, to-day shalt thou be with Me in Paradise."

Eccles. xii. 7.—"Then shall the dust return to the earth as it was, and the spirit shall return unto God Who gave it."

c AS REGARDS ENTRANCE OF BELIEVERS INTO HEAVEN AT DEATH.

Heb. xii. 23.—"To the general Assembly and Church of the First-born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect."

2 Cor. v. 1.—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not

made with hands, eternal in the heavens. *Ver. 6*—Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. *Ver. 8*—We are confident I say, and willing rather to be absent from the body, and to be present with the Lord."

Phil. i. 23.—"I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better."

Acts iii. 21.—"Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

And Eph. iv. 10.—"He that descended is the same also that ascended up far above all heavens, that He might fill all things."

d AS REGARDS THE SOULS OF THE WICKED BEING SENT AT DEATH TO HELL.

Luke xvi. 23.—"And in Hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. *Ver. 24*—And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame."

Acts i. 25.—"That he may take part of this Ministry and Apostleship, from which Judas by transgression fell, that he might go to his own place."

Jude, ver. 6.—"And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day. *Ver. 7*—Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over unto fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

1 Pet. iii. 19.—"By which also He went and preached unto the spirits in prison."

The question, Whither do we go at death? is, indeed, most important, and is not, I think, to be answered as easily as some suppose. I have given you what our Church teaches, but I confess I am not quite satisfied with it myself. I feel that the great thing for us in this world is to give our hearts to God, trusting in the atonement of our blessed Saviour.

"Say ye to the righteous that *it shall be well with him*; for they shall eat the fruit of their doings. Woe unto the wicked! *it shall be ill with him*; for the reward of his hands shall be given him.—*Isa. iii. 10, 11*.

MR. MUIR GILLESPIE now requested Mr. Culross to address the meeting.

REV. JOHN CULROSS. Mr. Chairman and friends, our good brother Mr. Burn has plainly put before us, what is the teaching of *The Confession of Faith* on the subject of this evening's Discussion, and at the same time honestly told us that he is not quite satisfied with it himself. This is a great concession for a leader in the Scotch Kirk to make, and I honour him for his boldness in making it, and it clearly shows that this is one of the portions of the Confession which requires revision, as well as those of the doctrines of Reprobation and a Limited Atonement. I think it will be advisable for me, in referring to the proofs just tendered, to offer some remarks on the Intermediate State, which includes Paradise and Hades, the places to which, I believe, all persons, according to their condition, go at death, and, should I take longer on this occasion than usual, I hope you will kindly pardon me, as I am only anxious to give you as clear an idea as I can of what that state is.

a PROOFS AS REGARDS BODIES SEEING CORRUPTION.

Agreed; there is no doubt as to this point.

b PROOFS AS REGARDS THE SPIRIT RETURNING
TO GOD.

Agreed; there is no doubt as to this also.

c and d PROOFS AS REGARDS THE ENTRANCE AT
DEATH OF BELIEVERS INTO HEAVEN AND
OF SINNERS INTO HELL.

Here begins our difference of opinion. The passages quoted by the Confession of Faith on these points are only apparently strong, and the teaching of our Lord Himself in opposition to them is very specific. Thus, with respect to persons not being taken to Heaven at death, He says,

“No man hath ascended up to Heaven, but He that came down from Heaven, even the Son of Man, which is in Heaven.”—*John iii. 13*. “Verily I say unto thee, To-day shalt thou be with Me in Paradise.”—*Luke xxiii. 43*—*en tō Paradeisō* (in Paradise), not *en tō ouranō* (in Heaven), these two words in the original being entirely different. Paradise is but the vestibule to the palace of the Great King in Heaven. I think you will see from these, and other Scriptures to be afterwards adduced, that there is no entrance into Heaven until the First Resurrection at the Coming of Christ. Till then deceased saints are waiting in Paradise for the adoption, even the redemption, of their bodies.—*Rom. viii. 23*. The distinction between Heaven and Paradise is distinctly marked by Paul in referring to his two different visions, recorded in *2 Cor. xii. 1—5*. In the one case he was caught away (*eōs triton ouranon*) AS FAR AS a third heaven. In the other case he was caught away (*eis*) INTO Paradise.

The first proof tendered by the Confession of Faith for the soul of the sinner going to Hell at death is taken from *Luke xvi. 23*, “And in Hell he lift up his eyes, being in torments.” This, as you know, is spoken of the Rich Man in the parable; but it is a most inapplicable reference, because the word “Hell” does not appear in the original at all. The expression in the Greek is *en tō hadē* (in Hades), which means the Intermediate State, a very different locality from Hell, the Greek for which is *Gehenna*. Since, therefore, Christ Himself declares that the Rich Man was sent to Hades, the proof is perfectly sufficient, at least to those who make the Scriptures their directory of faith, that the souls of the wicked do not go into Hell at the time of their death.

This earth is not solid but hollow (*bohoo*)—*Gen. i. 2*—and its crust bears but a small proportion to its diameter. In Old Testament times this hollow place to which departed souls went at death was in Hebrew called *Sheol*, a word derived from the verb *shaal*, to demand, because death demands its victims. “This night thy soul shall be required of thee.”—*Luke xii. 20*.

“Sheol is the invisible state of the dead, the place and state of those, *qui in questione sunt* (Cocceius), who are out of the way and to be sought for.”—*Bate*, quoted in *Parkhurst's Hebrew Lexicon, in loco*.

Robinson, in his Greek Lexicon, describes Hades as follows :—

“According to the notions of the Hebrews, Hades was a vast subterranean receptacle, where the souls of the dead existed in a separate state until the resurrection of their bodies. The regions of the blessed during the interval is the inferior Paradise they supposed to be in the upper part of the receptacle, while beneath was the abyss of Gehenna (Tartarus) to which the souls of the wicked were subjected to punishment.”

Hades—in Greek *hadēs* in prose, and *aïdēs* in poetry—thus corresponds with *Sheol*, and means, literally, “not seen,” from *a*, negative, and *idein*, to see. I may also mention that the original meaning of our English word “Hell,” although it is now used in a very different sense, is “a concealed” or “covered place.” It is derived from the Anglo-Saxon word *hele*, or *helan*, to cover or hide, and even to this day, as Dr. Adam Clarke tells us in his Commentary—*Matt. xi. 23*,—in some parts of England the slating or tiling of a house is called *heiling*. A slater or tiler is termed a *hellier*.

Paradise is generally considered to be derived from a Persian word, *Ferdoos*, meaning a garden or park enclosing everything beautiful and good that earth can produce.—*Xenophon, Cyr. iv. 13*. The Hebrew word *Pardes*, translated in the Septuagint by *Paradeisos*, occurs thrice in the

Old Testament—*Neh. ii. 8, Eccles. ii. 5*, and *Song of Sol. iv. 13*. In *Genesis ii. 8*, “The Lord God planted a garden eastward in Eden,” the Septuagint translates the word *gan* (garden) by *paradeison* (Paradise), and it has been justly thought by Parkhurst, Dr. Adam Clarke, and other Oriental scholars, that from this the ancient Heathens borrowed their ideas of the Gardens of the Hesperides and Adonis. Adonis evidently comes from the Hebrew *Oden* (Eden), from which also are derived the Greek words *hēdonē* (pleasure) and *hedonos* (pleasant).

The word *Gehenna*, translated “Hell” twelve times in our New Testament (Authorised Version), is simply the Hebrew *Ge Hinnom*, the Valley of Hinnom, where the horrid fires of Moloch were kindled, and where, in after years, the offal of Jerusalem was cast to be burned up—from which circumstance it gradually became a type of the doom of the wicked. In illustration I beg to refer you to *1 Kings xxiii. 10, Isa. xxx. 33*, and *Jer. vii. 31—33, xix. 6, 11—15; xxxii. 35*.

Job’s brief, but comprehensive, description of the future state is *Beth-meod le col hai* “the house of assembly for all living”—*Job xxx. 23*—and our Lord, in His memorable reply to the Sadducees respecting a future existence, says that God “is not a God of the dead but of the living, for all live unto Him.”—*Luke xx. 38*. This was the faith of the Early Christian Church, in proof of which allow me to quote a comment on *Isaiah xxvi. 20* by Clemens Romanus in his *First Epistle to the Corinthians*, which is both interesting and remarkable. This Clemens is believed to have been a companion of St. Paul, and that it is his name, which is so favourably mentioned in *Phil. iv. 3*, as being in the Book of Life.

" All the generations since Adam, even unto this day, have passed away, but, they having been perfected in love, possess from the gift of Christ the region of the pious. They shall be manifested at the visitation of the Kingdom of Christ, for it is written, 'Enter thou into thy chambers for a little until My indignation and wrath be past, and I will remember the good day, and I will raise you up from your apartments.' "

I could give you many more testimonies to similar effect, but time will not permit. I have a book at home called *Some Primitive Doctrines Revived; or, the Intermediate or Middle State of Departed Souls, &c.; printed for S. Keble, London, 1713*, in which there are more than thirty quotations from the Fathers on this point alone. I name this just to show that the teaching of *The Confession of Faith*, regarding the state of souls at death, is not only unscriptural but comparatively new, and is altogether opposed to the belief of the Early Church.

I am grieved to say, that the Translators of our Authorised Version of the Bible have never, in one single instance, given the proper signification to the words *Sheol* and *Hades*, although, if I mistake not, the former occurs sixty-five, and the latter eleven times in the original. They render them "the grave," "the pit," "Hell," and thus completely conceal their true meaning from the English reader. This is simply a case of what is called "a pious fraud," for, as Hebrew and Greek Scholars, they were bound to know the proper interpretation of these words. I can only account for their mistranslation, by supposing that they did not wish to acknowledge an Intermediate State, from their fear of its being indiscriminately associated with Purgatory, from which, however, it totally differs. But one has no right to do evil that good may come. God uses in His Scriptures certain words which have a definite meaning, and the learned should translate such properly, so that the

unlearned may understand them properly. Let us leave results with God; He is quite able to take care of His own Word.

The teaching of God, in the Jewish Dispensation, respecting the Future State, was designedly obscure. Still, to the discerning mind, the resurrection of the body, and the rewards and punishments of an after-existence, were knowable, as we may judge by the testimonies left by Abraham, Job, David, and others of the Old Testament times; see *Gen. xiii. 7*; *xviii. ; xxii. 1—19*; compared with *John viii. 56*; *Num. xxiii. 10*; *2 Sam. xii. 23*; *Job xix. 25—27*; *Psa. xvi. 11*; *xvii. 15*; *xxiii. 4*, *et al.* When the Jews emerged from their bondage in Egypt, they were a rude, unpolished people, and required to be educated, more by tangible blessings being offered to them for good conduct in this present life, than by promises of glory in a distant and unseen world.

Sheol was a vast domain, divided into two great portions for the good and the evil, and was, I doubt not, in after years, the groundwork of the Elysian Fields and Tartarus of the ancient Greeks and Romans. It had its sub-divisions, for we read of the lower and nether parts of the earth—*Psa. lxiii. 9*; *Ezek. xxxi. 14*; and the lowest Sheol—*Deut. xxxii. 22*; *Psa. lxxxvi. 13*; to which the very wicked were sent. Then there was the Region of Peace—afterwards frequently termed by the Jews Abraham's Bosom—and Paradise, where the souls of the righteous rested in faith and hope—*Isa. lvii. 1, 2*; compared with *Luke xvi. 22*. I may here remark that I make no statement from the Bible without being able to give chapter and verse in proof, but, as there is not time to quote in full every text noticed, I must request you, where this has not been done, to refer for verification to the Scriptures yourselves.

That the souls of the dead survive in Sheol is also shown by the Mosaic law against necromancy, or divination, by means of pretended communication with the dead. If you look into Cruden you will find, in the Old Testament, no fewer than sixteen references to "familiar spirits," and even more under the words, "witch," "witchcraft," and "wizard." The consultation of the spirits of the dead was denounced as a very heinous sin, and was punishable by death.—*Lev. xx. 27.* You will remember how Saul fell on Mount Gilboa

"for his transgression which he committed against the Lord, *even* against the word of the Lord, which he kept not, and also for asking council of one that had a familiar spirit, to inquire of it."—*1 Chron. x. 13.*

It is perfectly clear, therefore, from the promulgation of the law against necromancy, and from the Jews so often breaking it, that they fully believed that the soul lived in Sheol after the body was in the grave. Isaiah expressed his indignation against them for seeking "unto them that have familiar spirits, and unto wizards that peep, and that mutter. Should not a people seek unto their God? On behalf of the living should they seek to the dead? To the law and to the testimony, if they speak not according to this word, it is because *there is no light in them.*"—*Isa. viii. 19, 20.*

And, if it was such a grievous crime to consult the spirits of the dead, before the revelation of Christ was given, how much greater must it be now, since that glorious light has been shed abroad? The "spiritualistic" seeking to the dead, or, more properly speaking, to demons who personate the dead, in our own time, is one of the signs of the evil latter days foretold by Paul, when

"some shall depart from the faith, giving heed to seducing spirits and doctrines of demons; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry and to abstain from meats; which God hath created to be received with thanksgiving of them which believe and know the truth."—*1 Tim. iv. 1—3.*

In the Scriptures sorcerers are included in the list of the very wicked, who “shall have their part in the lake which burneth with fire and brimstone, which is the second death.”—*Rev. xxi. 8.*

Even to eminent saints in Old Testament times Sheol had no attractions. Job speaks of it as “a land of darkness”—*Job. x. 22*—and Hezekiah says, “Sheol cannot praise Thee”—*Isa. xxxviii. 18*—though we know that such were gathered to their fathers in peace—*Gen. xv. 15; xxxv. 19; xl ix. 33; Num. xxvii. 13; 2 Kings xxii. 20.* Job’s description of Sheol gives the idea of rest, but he makes no allusion to that fulness of joy which saints will experience after the resurrection. Thus,

“There the wicked cease from troubling, and the weary are at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master.”—*Job iii. 17–19.*

The state of such was then imperfect, for the Lord Jesus had not yet appeared to bring “life and immortality to light through the Gospel.”—*2 Tim. i. 10;* and we read, respecting certain Old Testament saints in

Hebrews xi. 39, 40—“These all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect.”

In the course of my investigation of this subject, I came across a most interesting work by the late Rev. George Bennet, of Carlisle, called *Olam Haneshamoth, or a View of the Intermediate State, published by W. J. and J. Richardsons, London, 1800*, and if any of you should ever meet with it in an old book shop, I would advise you by all means not to let the opportunity of getting it slip. The author was not only a Christian, well acquainted with the Scriptures, but a scholar learned in Rabbinical lore, and some

of his explanations of certain passages are, to say the least, highly suggestive. The word *Olam*, for example, he often finds to be used, in the latter part of the Jewish Economy, for “a hidden place,” as well as for “a hidden period,” in connection with Sheol. Thus,—

“ When I shall bring thee down with them that descend into the pit, with *al om olam*, the people of the hidden place, and shall set thee in the low parts of the earth, in places desolate of old.”—*Ezek. xxvi. 20*.

The covenant which God made with Abraham, recorded in *Gen. xvii. 7*, is termed *Berith Olam*, the covenant of the hidden period, given not only to Abraham, but to his seed after him. In our version of *Psalm x. 16* Jehovah is called “ King for ever and ever,” but the original is much more definite, Jehovah being there designated “ the King of the hidden world and of futurity”—*melek olam ve-od*. In *Eccles. xii. 5*, the preacher tells us that at death “ man goeth to his long home” (*beth-olamo*), literally “ to his house of the hidden world.”

We frequently read in the Mosaic records of an expression such as that in *Exod. xxix. 9*, “ **the priest’s office shall be theirs for a perpetual statute.**” Now the priest’s office was not really perpetual, for it has long since ceased, and Mr. Bennet translates it literally, “ the priesthood shall be to them, *le-hukath olam*, according to the pattern of the future age.” Moses was commanded by God to make all things according to the pattern shown him in the Mount—*Exod. xxv. 40*—and we read in *Heb. iii. 5* that Moses “ verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after,” the meaning of which appears to be that he made all things in the worship of the earthly sanctuary in exact conformity with those which God showed to him in the heavenly.

Time would fail to enter into the various passages opened up in *Olam Haneshamoth*, but there is one which struck me so forcibly, that I think it well to mention it now. It occurs in Paul's defence before Agrippa, when he says—

"And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which *promise* our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews."—*Acts xxvi. 6, 7.*

Paul is not here speaking of the twelve tribes of the dispersion, *tais dōdeka phulais en tē diaspora*, mentioned in *James i. 1*, which were then, as they still are, in direct antagonism to Christ, but he uses the expression *to Dōde-kaphulon hēmōn*, "our twelve-tribed body," evidently referring to those Israelites who had died in past ages, and were then in Hades waiting for their resurrection, which they expected to obtain, and who were in the meanwhile worshipping earnestly or in continuance, *en ekteneia*, night and day. What a telling argument was this to bring before Agrippa, as if Paul had said "Why blame me for believing in the resurrection of the dead; it is for this very thing that your ancestors and mine are now longing; surely you would not wish them never to rise again?" "**Why should it be thought a thing incredible with you that God should raise the dead?**"—*Acts xxvi. 8.* What a vista this discloses of the employment of departed souls in the unseen world!

We have a somewhat similar glimpse into the invisible state in *Rev. vi. 9—11*, where John saw, under the altar, the souls of them that were slain for the Word of God, who cried, "**How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?**" But they were told "**that they should**

rest for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled."

I believe that the death and resurrection of the Lord Jesus, made a very great difference for the better, in the condition of the souls of the departed. Our Lord declared that "as Jonah was three days and three nights in the great fish's belly, (which was likened to Sheol, see *Jonah ii. 2, Heb.*), so shall the Son of Man be three days and three nights, *en tē kardia tēs gēs, in the heart of the earth.*"—*Matt. xii. 40.* This could not of course mean our Lord's being in the tomb of Joseph, where His body was laid, as that was hewn out of a rock, and must have been almost level with the ground, for it had a door, against which a great stone was rolled. The heart of the earth, to which Christ referred, was neither more nor less than Sheol or Hades, the Intermediate State, of which it is declared that He has the keys.—*Rev. i. 18.*

There is a splendid allusion to the entry of Christ into Hades in the 24th *Psalm*, which has been noticed in the writings of some of the early Fathers, particularly in the 16th chapter of the Apocryphal *Gospel of Nicodemus*. The author of *Olam Haneshamoth* refers to it, as does also Dean Plumptre in his most excellent work, *The Spirits in Prison*. This Psalm commences with the statement "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." This is equivalent to what is declared in another place—*Ezek. xviii. 4*—"Behold, all souls are Mine." Mark what is said—"all souls," thus comprising all in heaven, all on earth, and all in Hades, a very different teaching from that of the Professing Churches of our day, which cruelly assign most souls to the Devil.

This Psalm does not refer to the bringing up of the Ark of David from the house of Obed-Edom, as suggested by the late learned Bishop Lowth, because the Psalm used on that occasion, according to *i Chron. xvi. 7*, contained, as a portion of it, the first fifteen verses of the 105th. This 24th *Psalm* was prophetic, and referred to the time when the Messiah was to open the gates of Hades, where the glad tidings of His atoning sacrifice were to be proclaimed as they had already been on earth, “Behold the Lamb of God, which taketh away the sin of the world.”—*John i. 29*. What could be grander than the concluding verses of this magnificent Psalm?—

“Lift up your heads, O ye gates,
Yea, lift them up—*Patehe olam*—
Ye doors of the hidden world,
And the King of Glory shall come in.
Who is this King of Glory?
The Jehovah of Hosts,
He is the King of Glory.”—*Psa. xxiv. 9, 10.*

The descent of Christ into Hades was an article of faith in the Early Church, and was embodied in what is called *The Apostles' Creed*. “He descended into Hell,” here meaning Hades. The Fathers were strong in their conviction that saints did not go to heaven at death. Thus, Justyn Martyr—A.D. 140—says in his *Dialogue with Trypho the Jew*:

“They who affirm there is no resurrection of the dead, but that at death their souls are immediately taken into heaven, we do not reckon them Christians.”

To similar effect speaks Irenæus—A.D. 164—in his book *Adversus Hereses, chap. lxiv., on Luke xvi.*—

“The souls of the disciples of Christ, for whom Christ died and rose again, do go to an invisible place, determined for them by God, where they are to remain until the resurrection, and then, having received their bodies, they are to be admitted into the presence of God.”

Tertullian—A.D. 192—in his *Treatise De Anima, chap. lv.*, describes

"Paradise as a middle state betwixt death and the resurrection, where the souls of the just do remain, as sequestered, unto the day of the Lord," thus agreeing with the Apostle Paul—

"For I know whom I have believed, and am persuaded that He is able to keep, *tēn parathēkēn mou*, my deposit, against that day"—*2 Tim. i. 12*, *i.e.*, the day of Christ's Coming, when his body would be raised. So Clemens Alexandrinus, Origen, Lactantius, and many more.

Paul is most particular in postponing the fulness of his joy until the Lord's Coming; thus, in writing to Timothy, in anticipation of the time of his departure being at hand, he says:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love His appearing."—*2 Tim. iv. 8*.

This truth is plainly taught in many other passages of Scripture, such as, *e.g.*, *1 Cor. iv. 5*; *Col. i. 5*; *1 Thess. iii. 13*; *iv. 14—18*; *v. 23*; *1 John ii. 28*; *et al.* There will be no completion of happiness until Christ shall "appear the second time, apart from sin, unto them who look for Him unto salvation"—*Heb. ix. 28*—that is, to bestow upon them the full benefits of His one sacrifice for sin.

To Hades Christ went in spirit, after His crucifixion, and preached to the spirits who were disobedient in the days of Noah, as we find narrated in *1 Pet. iii. 18—21*. It appears probable that these sinners are especially mentioned as being the most ignorant and guilty of all—*Gen. vi. 5*—and, therefore, the least likely, in the opinion of men, to receive blessing; but God's thoughts are not like ours, nor His ways likewise.—*Isa. lv. 8, 9*.

I am well aware that many Commentators, not, indeed, to their own credit, have endeavoured to explain away this statement of Peter in various ways, as it so much interferes with their own notions regarding the Future State. The Greek, however, is too plain and too decisive to bear any other than a literal interpretation, the truth of which is corroborated shortly afterwards in *i Pet. iv. 6*, where the Apostle shows the ground of such preaching. The ground is, that, as there is no other way of salvation than belief in the Lord Jesus Christ, and, as most persons in Hades never heard of Him during their earthly lives, and many only in a very cursory way, God, being absolutely Just, graciously affords to such the opportunity of having the Gospel truly preached to them in Hades, in order “that they might be judged according to men in the flesh, but may live according to God in the spirit.”

Dean Plumptre, in *The Spirits in Prison*, mentions that even Luther, in the latest period of his life, writing on *Hosea vi. 1, 2*, connects the “two days” there spoken of with Christ’s descent into Hades, and says:

“Here Peter clearly teaches not only that Christ appeared to the departed fathers and patriarchs, some of whom, without doubt, Christ, when He rose, carried with Him to eternal life, but also preached to some who, in the time of Noah, had not believed, and who waited for the long-suffering of God, that is, who hoped that God would not enter into so strict judgment with all flesh, to the intent that they might acknowledge that their sins were forgiven through the sacrifice of Christ.”—*Luther opp. ed. 1582, vol. iv., p. 624.*

Bengel remarks on the passage *i Pet. iv. 6*:

“Christ wrought with the living in His flesh, with the spirits in His spirit—He is mighty both among the living and the dead. There are wondrous things in that unseen world.”

I do not think, that the ministry of the Lord in Hades, was confined to those only who were disobedient in Noah’s

time, for He tells us, in His first discourse at Nazareth, that, besides being appointed to preach the Gospel to the poor, and heal the broken-hearted, He came “**to preach deliverance to the captives and recovering of sight to the blind, and to set at liberty them that are bruised, to preach the acceptable year of the Lord.**”

—*Luke iv. 18, 19.* There were doubtless many other anxious souls in Hades besides those who sinned in Noah’s day, and if we compare the above passage with *Isa. xlvi. 7; xlix. 8, 9; and lxi. 1*, on which this discourse was based, we find that, in addition to the glad tidings of salvation being proclaimed to the inhabitants of earth, His mission was also to bring the prisoners out of the prison, and them that sit in darkness out of the *phulakē*, or place of custody, of Hades, where such had so long been kept under detention, bound by what are termed in *Psa. xviii. 5, Heb. 6, heble sheol*, the cords of Sheol. From such there is no deliverance, except through Him Who holds the keys of Hades and of Death, and Who shows His complete power over both in the utterance of His glorious promise—

“I will ransom them from the power of Sheol, I will redeem them from death; O Death, I will be thy plagues; O Sheol, I will be thy destruction.”—*Hos. xiii. 14.*

Besides the period between His crucifixion and resurrection, our Lord spent forty days from His resurrection till His ascension.—*Acts i. 3.* The Scriptures are very silent as to what He did during that time. His appearances to His disciples and others on earth were limited. We have allusion only to eleven, and those were but of brief duration. From this, I think, we may reasonably infer that by far the greater part of these forty days was passed in His ministry to souls in Hades. In proof of the justice of this inference,

we learn that certain results followed His crucifixion and resurrection, which cannot be fairly accounted for otherwise ; thus—

“ Thou hast ascended on high, Thou hast led captivity captive ; Thou hast received gifts for men ; yea, *for* the rebellious also, that the Jehovah God, might dwell *among them*.”—*Psa. lxviii. 18.*

“ As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water.”—*Zecl. ix. 11.*

“ Many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many.”—*Matt. xxvii. 52, 53.*

“ For to this end Christ both died and lived, that He might be Lord both of the dead and living.”—*Rom. xiv. 9.*

“ Wherefore He saith, when he ascended up on high, He led captivity captive and gave gifts unto men. Now that He ascended, what is it but that He also descended first into the lower parts of the earth ? He that descended is the same also that ascended far above all heavens in order that He might fulfil the all things.”—*hina plérōsē ta panta.*—*Eph. iv. 8—10.*

“ Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it.”—*Col. ii. 15.*

An honest consideration of these passages will, I think, show any unprejudiced mind, what a vast work our Lord accomplished by His death, not only for the living but for the dead, for, as we have just seen from *Rom. xiv. 9*, He is Lord of both. The Apostle Peter, on his opening the Kingdom of God to the Gentiles, declared the same truth *outos esti pantōn Kurios*, “ **He is Lord of all**,”—*Acts x. 36*—and I may here remark that the word *Kurios* (Lord) is that by which Jehovah, the incommunicable name of God, is invariably translated in the Septuagint.

The Old Testament saints, as already shown, had generally, while they lived on earth, gloomy views respecting Sheol, but, on entrance there, they would find it, as God had declared it to be for such, a place of peace. Still they were not perfect, not having received the promise. The

blood of bulls and of goats could not take away their sins—*Heb. x. 4*—and was only useful as, by God's ordinance, being the means of pardon being credited to them, until He should come whose blood alone is truly effectual for salvation, even Christ Jesus, “Who His own self bore our sins in His own body on the tree”—*1 Peter ii. 24*—and Who, by His one offering “hath perfected for ever them that are sanctified.”—*Heb. x. 14*. But, after that wondrous sacrifice was made, and Christ had “brought life and immortality to life through the Gospel,” and opened the gates of Hades, we may gather, from the Scriptures previously quoted, that great good was effected as regards the condition of the souls who were in keeping there. Not that their bliss is now complete, for saints cannot expect to receive their glorified bodies until their resurrection, or change at the Coming of Christ.—*1 Cor. xv. 51*—53; *1 Thess. iv. 14*—18.

Paul preached “Jesus and the resurrection”—*Acts xvii. 18*—but, nowadays, the resurrection seems to be but little regarded; the myth, taught by *The Confession of Faith*, that at death men go straightway to Heaven or Hell, having practically superseded its necessity in the opinion of our philosophic divines. But, nevertheless, there shall assuredly be a Resurrection “both of the Just and Unjust”—*Acts xxiv. 15*. The fanciful vagaries of Swedenborg have tended much to unsettle the minds of men, in our own times on this matter, just as of old did to others the vain babblings of Hymenæus and Philetus, “who concerning the truth have erred, saying that the Resurrection is past already, and overthrow the faith of some.”—*2 Tim. ii. 18*. But God's Word standeth sure; saints at death await, *tēn apolutrōsin tou sōmatos*, “the

Redemption of the Body,”—*Rom. viii. 23*—for which Christ gave Himself as the ransom, as well as for the spirit and the soul; it is the *holoklēros*, the whole being of man which Christ came to redeem.—*1 Thess. v. 23*; *Jam. i. 4*.

Since, therefore, our Lord hath “risen from the dead and become the First-fruits of them that slept”—*1 Cor. xv. 20, 23*—He is, in some unexplained manner, with His saints in the Intermediate State. We need not, therefore, be surprised at Paul being willing, rather “to be absent from the body and to be present with the Lord”—*2 Cor. v. 8*—and exclaiming “to die is gain,” “to depart and to be with Christ, for it is very much better”—*pollō gar mallon kreisson*—*Phil. i. 21*—“that, whether we wake or sleep, we should live together with Him.”—*1 Thess. v. 10*. He knew that in his *acherith* or after-state he, as well as those saints who had gone before, would be far happier than it was possible to be on earth.

Some of the Fathers, and others of the Early Church, thought that Christ emptied Hades at the time of His resurrection, basing their opinion chiefly on *Psalm lxviii. 18*, in connection with *Eph. iv. 8*, and some other passages already quoted. This, doubtless, is going too far, for Scripture speaks only of a multitude of captives as being then taken by Christ on high. In the Septuagint version the statement occurs in *Psalm lxvii. 18*—*anabas eis hupsos ēchmalōtēusas aichmalōsian*—“Thou hast ascended on high; Thou hast led captive a captive multitude”—see Parkhurst’s *Lexicon*, under *aichmalōsia*. In *Eph. iv. 8* the words are almost identical. That these captives were brought from Sheol or Hades is positively certain, because in *verse 9* it is written that Christ descended—*eis ta katōtera merē tēs gēs*—“into the lower parts of the earth,”

answering to *tēn abusson*—the abyss—into which He went according to *Rom. x. 7*. Farther, there is a sidelight here, which throws a strong reflection upon another very important text of Scripture, to which I have already referred, namely, *Luke iv. 18*, in which Christ said that a part of His mission was *keruxai aichmalōtois aphesin*—“**to preach deliverance to the captives,**”—and if you turn to *Isa. lxi. 1*, on which, together with *Isa. xlvi. 6, 7*, our Lord founded His address at Nazareth, you will see that He there refers to His purpose, “**to proclaim liberty to the captives, and the opening of the prison to them that are bound.**”

As to where the *eis hupsos*, the “on high,” to which the captives were taken, and to which saints since departed go at death, may be located, we are not specially informed. In *Luke xxiii. 43*, our Lord calls the abode Paradise, in which He declared that the converted robber would be with Himself on the day of His crucifixion. And to the Angel of the Church in Ephesus He said, “**To him that overcometh, to him will I give to eat of the Tree of Life, which is in the Paradise of God**”—*Rev. ii. 7*—and into that Paradise Paul was carried in vision, as stated in *Cor. xii. 4*, “**and heard unspeakable words which it is not lawful for a man to utter.**” If we look at *Heb. xii. 22—24*, and *Rev. xiv. 1—5*, it would seem as if the place of Paradise may be identified with “**Mount Zion, the city of the living God, the Heavenly Jerusalem**”—not Heaven itself, but connected therewith, for the names of the dwellers in Mount Zion “**are enrolled in Heaven,**” which latter abode will not be theirs till their bodies have been raised at the First Resurrection. The converted Jews addressed in this epistle are said, in *Heb xii. 22*, to

have come or “approached unto Mount Zion . . . and to the spirits of just men made perfect,” which appears to me to represent the Old Testament saints alluded to in *Heb. xi. 40*, who could not be perfect till they had received that “better thing,” which they could not obtain apart from us. That “better thing,” I doubt not, is the special blessing arising from the death and resurrection of Christ, Who by such means “hath abolished death, and hath brought life and immortality to light through the Gospel.”—*2 Tim. i. 10*.

Of course, the word *proselēluthate*, “ye have come,” is used proleptically, that is, it speaks of a fact as already accomplished which as yet is only in the future. Thus, *before* Isaac was born, in whom His seed was to be called, God said to Abraham, “A father of many nations have I made thee.”—*Gen. xvii. 5*. So the Egyptians, while they were alive, said, “We be all dead men”—*Exod. xii. 33*, —and so our Lord, *before* the accomplishment of His death and resurrection, declared, “I have finished the work which Thou hast given Me to do.”—*John xvii. 4*. Such a mode of expression is frequently used in Scripture, to denote the certainty of the fulfilment of the thing foretold, as if it had already happened.

You will observe that, in this passage, the writer of the Epistle is contrasting the Mosaic with the Christian Dispensation. It is not to Mount Sinai, with all its dread surroundings and ceremonial ritual—“a yoke,” as the Apostle Peter describes it, “which neither our fathers nor we were able to bear”—*Acts xv. 10*—that we have now come, but it is to Mount Zion, with all its free simplicity, and with all its splendid privileges. It is indisputable that those then addressed had not, at that time,

actually come to Mount Zion as their *Locus refrigerii*, or place of refreshment after death, though that was in store for them; and it is also evident that those here called “perfect”—no doubt the *tsadikem gemurim*, or the JUST PERFECT of Jewish phraseology—were only so expectingly, because however much better their condition might be since the resurrection of Christ, they could not be really perfect without their resurrection bodies, as even the souls of the blessed martyrs are still waiting under the altar for theirs.—*Rev. vi. 9–11.* So we, with the whole company of departed saints, and, (as it ought to be), with every member of the Church of God living on this earth, are now looking for the Coming of our Lord; for it is not until He, Who is our life, shall appear that the saints before, and the saints after His resurrection, shall appear with Him in glory.”—*Col. iii. 4.*

From the Scriptures previously cited it is, therefore, certain that there will be preaching to the dead in Hades, but the question is—Who are to be the preachers? Clemens Alexandrinus said, “The Apostles, in sequence to their Lord, evangelized those in Hades,” and, if they could do so, there would be nothing unreasonable in supposing that others, imbued with a like spirit to theirs, should follow their example. It is recorded of the late Frederick Denison Maurice, who so nobly sacrificed his position, as Professor in the Chair of Moral Philosophy at Cambridge, for the sake of principle, that, when he was informed of his life’s work being about ended, he exclaimed, “If I may not preach here, I may preach in other worlds.”—*Life ii. p. 636.* But to me there is a powerful objection to this view, arising from the words which our

Lord put into the mouth of Abraham, in answer to the petition of the Rich Man in the parable, namely :—

“ Between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us.”—*Luke xvi. 26.*

It is of course possible that, since the resurrection of Christ, some change may have been made in this law, but I can find in Scripture no notice of its repeal. God, however, could doubtless devise other means, besides this, by which the Gospel can be preached in Hades. I shall name some which occur to me :—

(1). By our Lord Jesus Christ Himself; we know from *Luke iv. 18* and *1 Peter iii. 18–20*, already considered, that that was a part of His mission formerly, and it might be so again: “ **For to this end Christ died, and lived again, that He might be Lord of both the dead and the living.**”—*Rom. xiv. 9.*

(2). By the Holy Spirit, speaking to the inward conscience, and pleading with groanings which cannot be uttered.

(3). By the ministry of Angels. We are told, “ **Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?**”—*Heb. i. 14.* The salvation of some men will happen sooner than that of others, but, as God “ **willeth all men to be saved,**” and as Christ “ **gave Himself a ransom for all, the testimony to be borne in its own times**”—*1 Tim. ii. 4, 6*—there appears to be no valid reason for restricting their ministry to those only dwelling on this earth.

(4). By souls converted in Hades through one or other of the means above suggested, or otherwise, as God may

choose, whose joy it would be to proclaim the glad tidings of salvation to the lost there, who had not, as yet, been found. We may be sure, that the happiness of those who are brought to Christ in the life beyond will not consist, any more than that of those who are saved in this-present world, in mere selfish gratification, but in becoming more and more like unto their Lord, in willing service for the good of others. There, as well as here, the maxim holds true, "**I t is more blessed to give than to receive.**"—*Acts xx. 35.*

There appears to me another strong reason why those saved, while in this world, will not, on their departure, be employed in evangelizing souls in Hades, and that is, because the Scriptures speak of their condition after death as being that of *rest* and not of activity. Thus, in Old Testament times, God said to Abraham, "**T**hou shalt go to thy fathers in peace"—*beshalom*.—*Gen. xv. 15.* Job, in referring to the after-state, cries out in his affliction, "**T**here the wicked cease from troubling, and there the weary be at rest."—*Job. iii. 17.* Isaiah, speaking of the righteous man, taken away from the evil *to come*, says, "**H**e shall enter into peace. They shall rest in their beds, each one walking in his uprightness."—*Isa. lvii. 1, 2.* It was said to Daniel, "**G**o thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days."—*Dan. xii. 13.*

Our Lord said to His Disciples, "**T**he night cometh, when no man can work."—*John ix. 4.* Even after His resurrection, the idea of rest prevails still, notwithstanding the greater benefits bestowed on believers at death, since the occurrence of that glorious event saints are said to sleep in Jesus.—*Acts vii. 60;* *1 Cor. xv. 6;* *1 Thess. iv. 13,*

and v. 10. Thus it is written, “Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, for their works follow with them.”—*Rev. xiv. 13*. But the rest of believers is no state of unconsciousness, for their faculties are all awake, learning more of the fulness of divine love, and waiting, in happy expectancy, for the redemption of their bodies, like the souls of those under the altar, who, in John’s vision, cried with a loud voice, “How long, O Lord?”—*Rev. vi. 10*.

In *Hebrews iv. 9, 10*, we read—

“There remaineth, therefore, a rest (*Sabbatismos*, a Sabbath-keeping) to the people of God. For he that is entered into his rest hath himself also rested from his works, as God (did) from his own.”

The word used in the last-quoted verse for “rest” is *katapausin*, and it is remarkable that in the Septuagint version of *Psalm cxxxii. 14* (*Heb. cxxxii. 14*) God calls Sion His rest for ever; literally, for the age of the age, *hautē hē katapausis mou eis aiōna aiōnos*. I am aware that some persons consider this rest to be obtainable in this present life, and others that it belongs to the state *after* the resurrection, but an unbiassed study of the subject inclines me to think, that the rest here spoken of is that of the Intermediate State between death and resurrection. The word *Sabbatismos* bears out this idea completely. It comes from the Greek verb *Sabbatidzo*—to keep the Sabbath, which is derived from the Hebrew verb *Sabat*—“to cease, leave off, or rest from work. It is opposed not to weariness, but to work or action.”—See *Parkhurst’s Hebrew Lexicon, in loco*. While the Christian lives on earth, there is always work for him to do, and, at his resurrection, his body, fashioned like unto the body of Christ’s glory—*Phil. iii. 21*—

will be full of the liveliest activity, whereas, as shown above, rest from labour appears to be the state of souls in Paradise.

All souls who are saved in this life receive here the remission or pardon of their sins, but, on their entrance into this *Sabbatismos*, or Sabbath-rest, they vary much in degree as to their faith and love and knowledge. They will, therefore, have more or less to learn before they can behold the full Beatific Vision. There they will rest in blessed peace and hope, growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, and when His glory shall be revealed, they shall “be glad also with exceeding joy.”

—*1 Pet. iv. 13.*

I feel, Mr. Chairman and friends, that I must apologize to you for the length of my remarks, but, being the cause of these meetings being convened, I was desirous of explaining fully the grounds of my belief in the very important subjects under our consideration, and I hope you will agree with me that I have stated nothing of moment for which I have not given Scriptural authority. May God grant that we may all derive spiritual profit from these Discussions, and that, while it is called to-day, we may all give our hearts unreservedly to Him.

MR. MUIR GILLESPIE now requested the Rev. David Fordyce, of Lochee, to address the meeting.

REV. DAVID FORDYCE. I dinna’ think, Maister Gillaispie and freen’s, that ony o’ us can speak tae a sairtainty, as tae what wull happen at daith, till that evaint tak’s place, an’ than it’ll no’ be in oor poower tae lat on what it is tae them we leave behin’, sae that they wull just be left as ignoran’ as we oorsel’s were afore. It’s ane o’ thae secrets that God keeps tae Himsel’, an’ ye ken it’s the

glory o' God tae conceal a thing.—*Prov. xxv. 2.* I jalouse (think) that the Waistminster Deveens were ower gleg (sharp) in statin' things as they did; “Your faithers, whar' are they?”—*Zech. i. 5*—is no' a questyun tae be answered as glibly as what's the next letter after A. The graun' thing for us a' is tae be ready, washt in the bluid o' Christ, an' than we needna' fear daith when it comes, for we shall be wi' Him whar'ever that may be, an' that'll be muckle better for us than tae be toilin' an' moilin' in this fashious world. Tae dee an' no' be ready is a fearfu' thing, far, far waur than for the puir creeminal, wha's sent awa' frae Rooshia tae Siberia, no' kennin' whar' he's tae spend his meeserable existence, but that he'll hae to wark in some grusom' mine, in the boowels o' the airth, whaur' the licht o' the couthy sun may glint on him nae mair, an' whaur' he'll never hear again the voices o' the lov'd ones he left at his ain ingle (fireside). Ah! my dear freen's, mak' it up wi' Jesus noo', an' dinna' lippen (trust) for salvation in anither warld, for that aiblins may na' come tae you ava'; or, at ony rate, no' for a lee-long time; and ye ken the auld sayin' that a buird in the haun' is warth twa in the bush, an' in this maitter, I wot, a hantle mair; “an' gin the righteous scarcely be savit, whaur' shall the ungodly and the sinner appear?”—*1 Pet. iv. 18.*

MR. MUIR GILLESPIE now requested the Rev. John Angus, of Perth, to speak.

REV. JOHN ANGUS. Mr. Chairman and friends, I am glad to find that, so far as we have gone, there is not such a clinging to the Confession of Faith, as regards the place to which persons go at death, as one might have anticipated. And I am sure we all agree with our good friend Mr. Fordyce that a holy life is the best preparation for death,

so that it is in this world we should give our hearts to God. For a very considerable time the subject of our present Discussion has exercised my thoughts, and I have sought for light in the best way in which it can be found, even by studying the Bible in the original, and I now propose to tell you briefly what is the result of my search, which is very similar to that of Mr. Culross.

The Scriptures invariably teach us that souls at death do not go at once to Heaven or Hell, but to a locality which, in the Old Testament, is called Sheol, and, in the New, Hades, which means an unseen, Intermediate State, a portion of which is called Paradise or Abraham's Bosom. Let me give you a few instances of the manner in which these words, Sheol and Hades, are used in the Bible.

The first time that Sheol occurs is in *Gen. xxxvii. 35*, where Jacob says, "**I will go down into Sheol, unto my son, mourning.**" Our Translators improperly here render Sheol by "the grave," which they had no right to do, for the common word for grave in Hebrew is *Keber*, totally different from Sheol. Jacob supposed that the body of his son Joseph had been devoured by an evil beast, and that, therefore, it required no grave at all. When he said, "**I will go down into Sheol, unto my son, mourning,**" he meant that he would go in sorrow into that Intermediate State, into which he believed that the soul of Joseph had already gone.

We learn from *Gen. xl ix. 33* that Jacob "**yielded up the ghost, and was gathered to His people**"—that is, that his soul went to Sheol, the place to which the souls of his forefathers had previously departed. This expression, "**was gathered to his people**," or fathers, is used with respect to others of the Patriarchs. Thus God said to

Abraham—*Gen. xv. 15*—“Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.” The place where the souls of Abraham’s fathers were was quite different from that where his own body was buried, as we find from *Gen. xxv. 8, 9*, that Abraham “was gathered to his people and his sons Isaac and Ismael buried him in the Cave of Macphelah,” which cave was not the place of his people, for none of his forefathers had ever been buried there. Take another instance. We read in *1 Kings ii. 10*, “So David slept with his fathers, and was buried in the City of David.” Now we know for a fact that not one of David’s ancestors was buried in that city, and Peter declares, “David is not ascended into the heavens.”—*Acts ii. 34*. Consequently, it is evident that the place where David slept with his fathers was not a grave in the City called after his name; and, as he has not ascended into Heaven—and assuredly he is not in Hell, as we are told that he followed God with all his heart—*1 Kings xiv. 8*—he must be in the Intermediate State of Sheol or Hades.

Again, in the punishment of Korah, Dathan, and Abiram, recorded in *Num. xvi. 29*, Moses said—“If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me.” We read in *Num. xvi. 32, 33*—

“And the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They and all that appertained to them went down alive into Sheol, and the earth closed upon them, and they perished from among the congregation.”

Our Translators, instead of Sheol, substitute “the pit;” but how much better would it have been to have kept to the truth of Scripture !

In *Isaiah xiv.* 4—20, we have one of the finest poetic pictures ever drawn, describing the King of Babylon and the Kings of the Nations in Sheol, which is greatly marred by our Translators using the words “Hell” and “the grave” instead of Sheol. Look at the 9th and 10th verses—

“Sheol from beneath is moved for thee, to meet *thee* at thy coming. It stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the Kings of the Nations. All they shall speak, and say unto thee, ‘Art thou also become weak as we?’ Art thou become like unto us?’”

The whole passage is too long to read now, but I recommend it to your special notice at your leisure. Whoever heard of souls conversing in the grave, as we are told they did in Sheol?

Again, *Isaiah*, in anticipation of the restoration of the Jews, cries out, in Chapter *xliv.* 23—

“Sing, O ye heavens, for the LORD hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest and every tree therein, for the Lord hath redeemed Jacob and glorified himself in Israel.”

Here, Heaven and Sheol and Earth personified, are each called upon to rejoice at the redemption of God’s ancient people.

I would refer to another passage somewhat similar to that in *Isaiah xiv.*, spoken by the Lord respecting the Assyrian by the mouth of the Prophet Ezekiel:

“I made the nations to shake at the sound of his fall, when I cast him down to Sheol with them that descend into the pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water shall be comforted in the nether parts of the earth. They also went down into Sheol with him unto *them* that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.”—*Ezek. xxxi.* 16, 17.

From an honest examination of such passages it is impossible for us to come to any other conclusion than that Sheol or Hades is the abode of dead persons who were once living in this present world. We see, moreover, that there are different divisions in that state for the good and the bad. The remarks which Mr. Culross made respecting Paradise and the rest of the blessed there have my entire approval, so that I need not enter into that part of the subject. Further, we find that this Sheol or Hades must at last deliver up its inhabitants, for "**there shall be a resurrection both of the just and the unjust.**"—*Acts xxiv. 15*. One step more. God, being Just, would condemn no one without a fair trial, being "**not willing that any should perish, but that all should come to repentance.**"—*2 Pet. iii. 9*. He has appointed the Gospel, which He calls, in *Rev. xiv. 6*, *euangelion aiōnion*, "the age-lasting Gospel," that is, the Gospel intended for all the ages, to be proclaimed to every soul that needs it, according to His express declaration in *1 Pet. iv. 6*, "**in order that they might be judged indeed according to men in the flesh, but may live according to God in the spirit.**" Such is the truth most clearly taught in the Bible, which, I am sure, must commend itself to every right-judging mind, as being not only loving and merciful but reasonable and just. Even Bishop Butler, who weighed, as in a balance, every word he expressed, thus writes in his celebrated *Analogy*—

"Order and right *cannot but prevail* finally in an universe under His Government."

And, again, in a note in the same work—*ii. 5*—he remarks—

"It cannot, I suppose, be imagined, even by the most cursory reader, that it is in any sort affirmed or implied in anything said in this chapter, that none can have the benefit of the general redemption, but such as have the advantage of being acquainted with it *in this present life.*"

It is evident from the words "in this present life" that Bishop Butler was himself convinced, from the Justice of God, of the necessity of Probation in an after-state, but, owing to the exceeding cautiousness of his nature, he did not boldly avow his belief, like Bishops Newton and Ken and some other dignitaries, both dead and living, of the Church of England, who, it must in common fairness be confessed, have, in acknowledging this most important truth, far outstripped our Scottish divines, fettered as the latter have been, and still are, by the rigid chains of *The Westminster Confession*.

At His death the soul of our Lord went into Sheol, while his body went into the tomb of Joseph, as proved by *Psalm xvi. 10* compared with *Acts ii. 27*—“**Thou wilt not leave My soul in Sheol, neither wilt Thou suffer Thine Holy One to see corruption.**” Mr. Culross has already shown us how the Gospel was preached to the spirits in Hades by our Lord, Who doubtless in this, as in other ways, has given an example that others may follow in His steps,—*1 Pet. ii. 21*. And, really, when we calmly consider the matter, what could be more probable than that God will use such means, as He may consider best, for evangelizing the Jews, the Mahomedans, the Heathen, and the merely nominal Christians who have left, or who may still leave, this world without having had the Gospel properly proclaimed to them here? This probability becomes a certainty as soon as, in the spirit of little children, we recognise the Word of God in its literal truth respecting the proclamation of the Gospel to the dead, as stated by the Apostle Peter in *1 Pet. iv. 6*, already quoted.

Now let us look at the Greek word *Hadēs*—Hades, equivalent to the Hebrew *Sheol*.

In *Matt. xvi.* 18 we read concerning the Church of Christ that “the gates of Hades shall not prevail against it.” Our Translators render this “the gates of Hell,” &c., but, while Sheol or Hades has existed for well-nigh six thousand years, Hell, whose age-lasting fire, we are told, has been prepared for the Devil and his angels, has not commenced its work yet, for, the first time where it is mentioned in Scripture of its being actually brought into use, is at the Coming of Christ, when we read in *Rev. xix.* 20 of the Beast and the False Prophet being “cast alive into the lake of fire burning with brimstone.” Hence, were Hades Hell, the whole point of Christ’s promise concerning the preservation of His Church against the power of Hell in the Intermediate State, from the death of Abel till His own Second Coming, would be entirely lost, seeing its power was then, and still is, in abeyance. What Jesus meant was that Hades, the place and state after death, would have no power to injure His Church, and that, although His members would necessarily be detained there till the First Resurrection, they would be kept in complete safety, and at the proper time He would open the gates, of which He holds the key, and bring them forth for blessing, for He says, “Behold, I am alive for evermore, Amen ; and have the keys of Hades and of Death.”—*Rev. i.* 18. The words in this verse which express “evermore” are *eis tons aiōnas tōn aiōnōn*—“unto,” or “throughout,” “the ages of the ages”—showing that Christ has power over Death and Hades during the whole period of their continuance in these ages, for He “hath the key of David, he that openeth, and no man shutteth ; and shutteth, and no man openeth.”—*Rev. iii.* 7.

One verse more about Hades I would refer to, that of *Luke xvi. 23*, “**In Hades he lifted up his eyes;**” our Translators say “in Hell,” &c. This passage was well commented upon by Mr. Stewart on Tuesday evening, and by Mr. Culross to-night, and I allude to it now only to corroborate what these gentlemen have said, and to express my own strong disapproval of our Translators in thus daring to put a false assertion into the lips of our blessed Lord. The expression there used is *en tō hadē* (in Hades), and all the sophistry of men can never change it into *en Gehennē* (in Hell).

Lastly, Hades is not eternal; its domain is only temporal. When its last denizens have confessed “**that Jesus is Lord, to the glory of God the Father**”—*Phil. ii. 11*—its prison, being no further required, will exist no more. The Lord Jesus will triumph over Death and Hades, as it is written—

“I will ransom them from the power of Sheol. I will redeem them from death. O death, I will be thy plagues; O Sheol, I will be thy destruction.”—*Hos. xiii. 14.*

And believers in Jesus can rejoicingly exclaim—

“O Death, where is thy sting? O Hades, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.”—*1 Cor. xv. 55—57.*

MR. MUIR GILLESPIE now requested the Rev. William Thomson, of Blairgowrie, to speak.

REV. WILLIAM THOMSON. I expected, Mr. Chairman and friends, that we would have had Calvin on our side in this Discussion, but, in looking at the *Third Book of his Institutes*, I find we have not. He writes as follows:—

“With respect to their intermediate state, when the Scripture has said that Christ is present with them, and receiveth them into Paradise,

that they may enjoy comfort ; and, on the other hand, that the souls of the reprobate do suffer such pains as they deserve, we need go no further. Of the exact place where they are, it is needless to inquire. And, whereas the blessed gathering together of holy spirits is called "The Bosom of Abraham," it is enough for us, after our sojourning here, to be received of the common Father of the Faithful, that He may communicate to us the fruit of His faith.

" In the meantime, since the Scripture everywhere bids us depend on the expectation of Christ's Coming, and defers our crown of bliss till then, let us be content with these limits appointed of God, namely, that the souls of the godly, leaving the labour of their warfare, go into a blessed rest, where, with happy joyfulness, they look for their enjoying the promised glory ; and that so all things are held in suspense till Christ the Redeemer shall appear. As for the reprobate, it is no doubt that they have the same state which St. Jude assigns to the devils ; to be strictly confined till they are brought forth for the punishment to which they are to be condemned."

After such a statement from a man, in whom the authors of the Confession of Faith placed such implicit confidence, I think it is only right to say that, although my opinion may be opposed to the side I advocate, I cannot agree to the dictum of our Creed that at death the souls of the redeemed "**do immediately pass into glory,**" and that the souls of the wicked are then consigned "**to the pains of Hell for ever.**"

The REV. DONALD MATHESON, of Dundee, was now called upon by Mr. Muir Gillespie to address the Meeting.

REV. DONALD MATHESON. Mr. Chairman and friends, the Confession of Faith seems to be condemned by its own adherents on the question of to-night's Discussion, so, instead of making any particular strictures of my own, I beg to draw your attention to an extract or two from the very remarkable writings of the late John Michael Hahn, of Wurtemburg, who was born in 1758 and died in 1819, collated by W. F. Stroh, Minister at Grömbach. They

are published in German, but the copy from which I quote was a private pen and ink English translation, lent to me by the widow of a Christian gentleman, who greatly admired the work, and at whose instance it was made. Hahn believed that God made all things for the manifestation of His own glory, and the ultimate blessing of all His creatures, and that evil is permitted, during the passing ages of Time, only to promote the higher good in the unending Eternity. He teaches, therefore, the final Restoration of all lapsed beings, including Satan himself. I doubt not this last statement will make many of you wince, but logically, according to Scripture, there is no escape from that conclusion, because it is written in *1 Cor. xv. 22—28* that ALL THINGS are to be subjected into order by Christ. Now Satan being one of "the All things," it consequently follows that he must be subjected into order, as well as all sinners of a lesser degree, otherwise that prophetic promise could not be completely fulfilled. I shall now read the following extracts from the English translation to which I have referred.

PREACHING TO THE DEAD.

"In the invisible world arrangements are made for making known to the dead, *i.e.*, the departed spirits, the Gospel of Jesus, the Prince of Life.

"Now, He can, according to His will, arrange what He has taken possession of, and the pious can learn of Him. As He has acted, He always acts; the world of spirits is never silent as formerly before the Lord taught. Even there it is made known, that the Lord broke through death, so that yet many a one is converted.

"The kingdom of our Lord is great: He has made arrangements in the invisible world for the salvation and progress of departed spirits. There will also there be work according to the manner of the royal priestly arrangements of the Lord. Departed spirits may there desire and demand a Paul, just like many Churches of the Lord here on earth do."—*Part III., Preaching to the Dead, §302.*

THE STATE OF SOULS VERY VARIED AT DEATH.

"The state of souls after death is a most varied one, since it is judicial, and stands in that relationship to this life in which the harvest stands to the sowing.

"That the state of souls after death will be greatly varied may be easily surmised, because even in this world the state of souls is a very varying one. Who cannot most rationally imagine a very varied state of souls after this life, if he believes in the immortality of the soul and observes the great difference there is among men on earth? Now, all is not thrown into one or two masses, as the unthinking believe, but, as varied as are the thoughts and actions of men in this world, thus varied will be their conditions hereafter. That of the believer and lover of light will be different from that of the unbeliever and lover of darkness. Even the light-loving believers are such more or less. Therefore, also, their conditions are varied. In the same manner, damnation and the state of the unbelievers and lovers of darkness is not uniform throughout, because the degrees of unbelief, love of darkness, and wickedness are not equal. For the Scriptures themselves say that torment and suffering shall be meted out more or less according to the degree of wickedness. And what man soweth that he shall reap. Whoso soweth much shall reap much, be it good or evil. And whoso considers this shall no longer doubt an astonishing variety. The time of life is the seedtime. The two invisible are the fields for sowing. The action of faith is the light and light-loving impulse of the Spirit, and the action of unbelief is the darkness-loving impulse of Satan, on the unequal sowing in the unequal fields. Time is a wrapped-up, unrevealed Eternity, and Eternity shall be a revealed and manifested Time. According to all justice, God shall reward everyone according to his faith and deeds. And immediately on our leaving the body of death, the unequal state of unequal souls shall commence. Where man has not sown he may not and shall not reap. If he has sown to his flesh, he shall reap corruption. And where also can this be reaped but in death, and the receptacle of death in the kingdom of Hell and darkness? And where else can the fruit of light, spirit, and love be gathered but in the kingdom of life, light, and spirit?"—*Part III., The Preparing Arrangements for Judgment, Purification, and Maturing*, § 304.

THE WILL OF THE CREATURE AT ONE WITH
GOD WHEN HE IS ALL IN ALL.

"This perfect union of the creature with God does not consist in the creaturely personality and individuality being swallowed up in God, but in this, that the will of God and all creatures is but one, and, therefore,

God's manifestation in the creature and the creature's glory in God, perfect in the most blessed love-union with God, and together in God through Christ.

"When once after the abolition of the Kingdom and priesthood, when all is perfectly restored, God Himself is All in All, then the beginning shall have found its end. Consequently God is not now, when all things are mixed with one another, but shall then be All in All God! Not as if all creatures were to be swallowed up in and by God, but all are in God, what God is, and He, God, is in all what He is, and all is only God and manifestations of God in pure glory and spirituo-corporeity.

"When it says that even the Son Himself shall be subject to Him, to Whom all is subject, and that their Kingdom and priesthood shall be no longer needed, it does not mean that the Son shall no longer be over the whole restored creature. It says not that all shall return into an unbeginning nothing and, therefore, all creaturateness and personality shall cease. No! all shall exist creaturely and personally and, moreover, spirituo-corporeally, indestructible and immortal, and God Himself shall live and move in all His creatures, and Himself be All in All.

"When the plan of God shall be carried out in the whole creation, kingdom and priesthood shall cease to be necessary. God in all creatures shall only will; and the will of all creatures, moved in the willing of God, shall only will as God wills, in and through it. If this were not so, God would not be All in All.

"O how glorious it will be when once thy human soul shall be a central throne and fountain-spring flowing into all human souls! When once the thought of God, as it arises in thy heart, in that same one is poured round into all hearts! When all wills, led by one will, shall be united with one will! When these shall be one harmony, and God shall tune the All as a living instrument to the praise of His glory, which shall be restored in the All to the well-being of the living All."

—*Part III. God All in All, §361.*

Before I sit down, I would like to allude to one or two criticisms on the words, "All in All," *panta en pasin*, used in *1 Cor. xv. 28*. Speaking of them, my friend Mr. Frederick Brodie says, in his *Hints for Bible Students on Dispensational Truth*, p. 40—

"The Greek text is very significant in this expression, and which is quite lost in our translation of it. The first "All" is in the neuter gender, referring to all things in God. The second "All" is in the

masculine gender, referring to the race of Adam in verse 22. The reader's attention is also drawn to the erroneous way in which verse 24 is rendered, which is very misleading. The words 'then cometh' should be translated 'afterward,' as in the preceding verse, and this quite alters the sense of the passage, bringing it then into harmony with other Scriptures."

Olshausen, the celebrated German commentator, observes:

"Superiority of *power* cannot be the nature of Christ's victory or subjecting; for that was His from the beginning. . . . That God may be All in All cannot be textually interpreted otherwise than so; that, in all created things, God appoints all; accordingly, the evil, God-resisting, human will finds no more room for exercise."—*Corinthians*, pp. 246, 247.

Gregory, Bishop of Nyssa, one of the most famous Fathers of the Church, writes as follows:

"For, if in *all* beings God shall be, *wickedness*, manifestly, in those beings shall not be; since if any suppose *that* also shall be, how shall be solved the fact that God is All in All? for the introduction of *that* makes the residence of the All defective."—*D: Anima in Annot. Origen cont. Cels.* p. 49.

"For it is needful that evil shall some day be wholly and absolutely removed out of the circle of being. . . . For, inasmuch as it is not in the nature of evil to exist without the will, when every will comes to be in God, will not evil go on to absolute extinction, by reason of there being no receptacle for it left?"—*Dial. De Anima et Resurrect.*, tom. iii. p. 23. Ed. Par., 1638.

For my own part, I believe that the *pasin* ("All") includes not only the restoration of all fallen men, but of all fallen angels as well. The Atonement of Christ, therefore, is not restricted to the Elect only but will embrace All.

MR. MUIR GILLESPIE now requested the Rev. Duncan Tulloch, of Coupar Angus, to speak.

REV. DUNCAN TULLOCH. Mr. Chairman and friends, the matters which we have been discussing are new to me, and, as yet, I cannot take them all in. Probably this may be

my own fault, in not having looked more closely into the Scriptures as to the things of the future. But the fact is, my Church and congregation, my wife and large family, and, I may add, the family of a widowed sister, have so occupied my time for many years, that I have only been devoting my attention to those around me, and have not studied the question of the Salvation of those in the Great Beyond. But, from what I have heard in these Discussions, my hopes have been raised, and I would like to hear more. I must say that, on the face of it, it would bring more glory to God were He at last to reconcile all things to Himself, than to reign only over a small proportion of His creatures. I was startled at that extract from Hahn respecting Preaching to the Dead, which I have hitherto considered an impossibility, and would be glad if we could get some more light on that most interesting subject.

THE REV. JAMES MACGOWAN, of St. Andrews, was now requested by Mr. Muir Gillespie to continue the Discussion.

REV. JAMES MACGOWAN. Mr. Chairman and friends, I am sure you will all admire with me the honest candour of Mr. Tulloch in what he has just spoken. The public duties and family ties which bind us here are very strong, and are sometimes apt to keep us from looking at things of others as we might. Which of us does not feel it so, although we may not all be so frank in saying so as our good friend? But God gives each of us his own and her own work to do, and does not require any of us to do impracticabilities. Our Lord told His Disciples that He had many things to say unto them, but that, at that time, they could not bear them—*John xvi. 12*—and so it has been ever since. There are certain truths which some receive in advance of others, and which appear utterly false to the

many; one of these is the Preaching to the Dead. By nearly all Protestants this is considered to be rank heresy, at which we need not wonder, for such is the teaching of the Creeds to which, without due examination, they still so tenaciously cling.

Yet Preaching to the Dead is no new doctrine, as has been already so clearly shown by Mr. Culross to-night. Our Lord Himself set the example, by heralding the glad tidings of Salvation to the spirits of those who had been disobedient in Noah's day, thereby carrying into practice what He had so positively declared at Nazareth, after His temptation in the Wilderness, to be a part of His Mission.—*Luke iv. 16—19.* It was held by many of the Early Church, such as Clemens Alexandrinus, the instructor of Origen, who says:—

“The Apostles, in sequence to their Lord, evangelised these in Hades . . . leading the Gentiles to conversion.”—*Dodwell on Soul*, p. 194.

“For the punishments —*hai Kolaseis*—of God are salutary and instructive, leading to conversion, and preferring the repentance to the death of the sinner; and souls separated from their bodies, even though darkened by passions, are able to discern more clearly, on account of their being no longer encumbered with the flesh.”—*Jortin's Remarks*, pp. 233, 234.

Even Augustine himself, the champion teacher of Eternal Reprobation, believed in the pardon of sin after death. He thus writes:—

“For to some that which is not forgiven in this shall be forgiven in the age or world to come, lest they be punished with the eternal punishment of the future world.”—*De Civ. Dei. lib. xxi. c. 13.*

It is only since the days of Luther, when the doctrine of Purgatory in the Romish Church had, through the sale of Indulgences, got to such a height of iniquity, that the Reformers, for the most part at least, set themselves against any salvation after death. But in this they acted

unwisely, inasmuch as they did not distinguish properly betwixt things that differ. The Purgatory of the Romish Church began to be taught about the fifth century, but I do not think it was actually established as a dogma of the faith till the Council of Florence in 1439. Martyrs at their death were, according to its teaching, sent to Heaven at once, and certain souls, who were considered to be sufficiently purified, were permitted to go there also before the resurrection. Protestants, and all others who were accounted heretical, together with the whole nations of the Heathen, were excluded from its operation, and were remorselessly consigned to Hell at the moment of their decease. Purgatory was thus only available for members of the Romish Church, and I am not unwilling to suppose that, at its first introduction, it may have been intended as a kind of mitigative relief to those within its pale from the far more dreadful punishment of Eternal Torment. But it was not long before it began to be used by designing priests, as an engine of terror to extort money from their ignorant dupes, whom they taught to believe, that the future torments of themselves and others might be lessened, and sometimes even remitted, by payment for sacerdotal masses. This is to be as much reprobated as the sin of Simon Magus, who thought "**that the gift of God may be purchased with money.**"—*Acts viii. 20.* It undervalues the work of Christ, making His Atonement insufficient for the salvation of His people; it fosters self-righteousness by making sufferings meritorious; and altogether it is a vile travesty of the important truth of soul-survival after death.

On the other hand, as has been already shown from the Scriptures to-night, the proclamation of the Gospel to sinners who are dead, in order that, by God's grace, they may

repent and be saved, exhibits in a most wonderful manner the abounding love of Christ, especially to the unnumbered millions of the Heathen, who, in past ages, had never even heard of the name of Jesus. The few hundreds of missionaries who, with loving hearts and the best intentions, go into foreign lands to instruct the Heathen, are utterly unable to cope successfully with the vastness of the work, because the natural increase of the population far outstrips the numbers of those who are sent. At least eight hundred millions of Heathen now living require evangelization, and what are these comparatively few missionaries among so many? Millions now in ignorance can never hear their message, and millions yet unborn will be in a similar position. To such it might appear as if death would be a boon, inasmuch as, by that means, the way would be opened up to them for listening in Hades to the Gospel, which, under existing circumstances, it is utterly impossible for them ever to hear on earth.

"As it is written, They shall see to whom no tidings of Him came; and they that have not heard shall understand."—*Rom. xv. 21*, quoting *Isa. lii. 15*.

When once we see the Lord Jesus as holding the keys of Hades and of Death, many passages of Scripture receive further elucidation than they previously had. Such, for example, as that of *Luke i. 78, 79*, in which Christ, as the sun rising from on high, is ushered in "**to give light to them that sit in darkness and in the shadow of death.**" This, as you will find by consulting the following Scriptures bearing upon it, refers not only to his proclamation of the Gospel to the ignorant inhabitants of Zabulon and Napthali, but also to His heralding the glad tidings of salvation to those dwelling in the darkness of the prison-house of

Hades—*Psa. lxviii.* 18; *lxix.* 33; *cvi.* 16; *Isa. ix.* 1, 2; *xlii.* 6, 7; *xlv.* 2, 3; *xlix.* 8—10; *lxii.* 1, 2; *Zech. ix.* 11, 12; *Matt. iv.* 14—16; *Luke iv.* 16—19; *Eph. iv.* 8, 9; *Col. ii.* 15.

Take another instance, that of *John v. 25*, where our Lord answers the Jews who cavilled at His healing on the Sabbath a man who had an infirmity for thirty and eight years—“Verily, Verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.” Mark the force of the *nun estin*, the “now is.” It is easy to say that the Lord is here speaking of those who are dead in trespasses and sins; it might be so, but, should we not rather gather from the context, that He is referring to those who would die, or who were already dead, and could hear in Hades?—for in the 28th and 29th verses He says,

“The hour is coming in the which all that are in the graves, (*en tois mnēmeiois*, in the tombs), shall hear His voice, and shall come forth; they that have done good into the resurrection of life; and they that have done evil into the resurrection of judgment.”

Look at one passage more. In *Col. i. 23* we are told that “the Gospel was preached to every creature which is under Heaven,” which must of course mean that it was given for the purpose of its being so preached, for we know that it had not been so preached when Paul thus wrote, and we know also that it has never been so preached since, for, as I have just remarked—to say nothing of the many millions of unbelievers in so-called civilized countries,—at least eight hundred millions of the Heathen are without it still. We can draw, therefore, no other inference than, as the Gospel has to be preached, *en pasē ktisei tē hupo ton ouranōn*, “in the whole creation which is under the Heaven,” that those persons, who may not have heard it in this life,

will undoubtedly have it proclaimed to them in Hades during this and the coming ages. It was never intended that it should be limited only to the small minority who hear it in this present world, because it was given to be “**Good tidings of great joy, which shall be to all people.**”—*Luke ii. 10*. This present Dispensation, being that of the election of grace, God is only now visiting “**the Gentiles to take out of them a people for His name.**”—*Acts xv. 14*. Such “taken-out” ones constitute a portion of the Church of the First-born, the First-fruits unto God and the Lamb; the after-math, or harvest of the Later-born, will not be gathered in until the times of the ages. The Gospel is not for one age only, but for all the ages, and so in Scripture it is called *euan gelion aiōnion*, “the age-lasting Gospel,” which is to be preached “unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.”—*Rev. xiv. 6*. Let us, therefore, not circumscribe the mercy of God to the comparatively few who receive His Word on earth, but extend it, as He Himself has graciously done, to those who have already passed, and to those who may yet pass away, into the vast regions of Hades and Beyond.

It was well remarked by the late saintly Henry Dunn—“**being such an one as Paul the aged**”—*Philem. 9*—

“That the work of redemption will be accomplished *in spite* of man’s perversity—that neither human depravity nor Satanic power, neither the world, the flesh, nor the Devil shall hinder the ultimate triumph of redeeming love, or prevent the coming of that day, when every knee shall bow and every tongue confess the love, the power, the holiness, and the dignity of Him Whom God hath appointed Lord of all.”—*The Kingdom of God.* p. 131.

As to who the preachers will be in Hades we have no definite knowledge. Hahn seems to have thought, like Clemens Alexandrinus, that departed saints may be so

employed. But, as to this, I have, with Mr. Culross, very grave doubts, and prefer leaving the matter with God, being certain that, as the Scriptures declare that the Gospel will be preached there, He will appoint for that purpose such means as He knows to be best. Be assured that there is a great work to be done in Hades in preaching Jesus to “**the ignorant and them that are out of the way.**”—*Heb. v. 2.* Every soul, sooner or later, will become voluntarily submissive to Christ before “the end” can be reached, when the whole redeemed creation is to be delivered up to God, and this process of redemption will require the Age of the Ages—the whole cycle of Time—for its complete fulfilment. Permit me to conclude my remarks, with a quotation from the pen of a young Christian Poet, who, writing on another subject, utters truth which is applicable to many now, for he wakes the echoes of the heart “with thoughts that breathe and words that burn.”

“O, man! who in thy wondrous wisdom
In very littleness doth limit
God’s love with thine—who madly scorneth
“ Whate’er doth pass *thy* understanding—
Know, then, Truth’s light doth lie deep hidden,
And now thou couldst not bear its radiance !
“ But it shall come—the glorious Presence,—
The Light, the Love—I hear Him whisper. . . .
O, Earth, bow down and hear His greeting ! ”*

The REV. PATRICK FORBES, of St. Andrews, was now requested by Mr. Muir Gillespie to speak.

REV. PATRICK FORBES. Mr. Chairman and friends, I feel as if I had had a good shaking, and, if ever I had any wits, that they are all riddled out of me; for, after what I have heard, I am unable to offer a single proof that our

* *Theodore and other Poems.* pp. 16, 17. By GEORGE F. E. SCOTT. Kegan, Paul, & Co., London.

state is fixed at death, according to *The Westminster Confession*, so I just hope that this part of our Creed, as well as those previously discussed, may be brought before the notice of the General Assembly. I have, however, one question to ask, and it is a poser, but it bears on all our three Discussions—“ Why was Evil introduced at all? Could not God have arranged things for the good of His creatures without sin, and pain, and death? And, as it has been once introduced, why may it not exist for ever? ”

MR. MUIR GILLESPIE now called upon Mr. Stewart to answer this difficult question.

ERIC F. STEWART. Mr. Chairman and friends, I would have been glad, if the question now proposed had been left to one of the older speakers to answer, for I am but a young man, and, on such a disputed subject, “ **days should speak, and multitude of years teach wisdom.** ” —*Job xxxii. 7.* I shall, however, endeavour to give you the gist of what appears to me to be the true solution of the matter, which I learned by carefully studying a manuscript, written by a very worthy old Christian Schoolmaster, on *The Restoration of All Angels and All Men*. He lived on the estate of my dear friend Mapleson’s father, and lately went to be with Jesus. His name was John Williams.

Evil was permitted by God; not that He is the Author of it, for that He could not be, owing to His essential Holiness; but He let it enter through the fallibility of the creature. He arranged, strange though it may appear to many, that it should arise for the manifestation of Himself in Holiness, and for the creature’s greater benefit; because, in the problem of the universe, during the probation of the creature, it would appear as if a certain knowledge of evil were of use for the perfect development of good. Before

his fall, Adam, happy in his innocence, knew it not; and although it is true, as the Shorter Catechism teaches us, that "the Fall brought mankind into a state of sin and misery," we must remember that it led man to see his own weakness, and his entire dependence upon God. It taught him to discriminate between right and wrong, and in this sense, we may perhaps find the solution of that remarkable passage in *Gen. iii. 22*, "**T**he Lord God said, Behold, **t**he man is become as one of us, to know good and evil." The Fall was for the Rising again; the Loss was for the Restoration,

"That, as sin hath reigned unto death, even so might grace reign through righteousness unto Eternal Life, through Jesus Christ our Lord."—*Romans v. 21*.

Tupper well says in his *Proverbial Philosophy*—

"Sin, as an awful shadow, addeth new glories to the light;
Sin is a black foil, but it setteth off the jewellery of Heaven."

In order that His creatures—Angels as well as men—might love God spontaneously, and not mechanically, it was necessary that they should be endued with intelligent minds and a limited freedom of will, though such a gift involved the possibility of a fall, because from their very nature they could not be impeccable, otherwise they would be as perfect as God Himself, which would be an impossibility. God was, of course, well aware that sin would enter into the universe through the creature, but, in His Wisdom and Love, He provided, from Eternity, the remedy for it in the incarnation of the Lord Jesus Christ, His Only Begotten Son, "**W**ho verily was fore-ordained before the foundation of the world"—*1 Pet. i. 20*—and Who, at the appointed time, came into the world, "**G**od manifested in flesh,"—*1 Tim. iii. 16*—and offered

Himself as the Sacrifice for Sin. O marvel of marvels, *Theos ēn en Christō, kosmon katalassōn Heautō*, “**G**od was in Christ, a world reconciling unto Himself.”—*2 Cor. v. 19*.

Evil was no original creation; it was simply a violation of what God created Good. It is aberration from Truth. The first to transgress was Satan, who was once in the truth, “and stood not in the truth, because there is no truth in him.”—*John viii. 44*. Of him it is written in *Ezek. xxviii. 15*—“Thou wast perfect in thy ways, from the day that thou wast created, till iniquity was found in thee.” He fell through his pride, for pride was “the condemnation of the Devil”—*1 Tim. iii. 6*,—and his fall brought down many of his angels with him. It was he who tempted Eve—*Gen. iii. 1—6*,—and he is “the spirit that now werketh in the children of disobedience.”—*Eph. ii. 2*.

But God sees the end from the beginning—“All things are naked and opened unto the eyes of Him with Whom we have to do”—*Heb. iv. 13*,—and He brings good out of evil, even as He “commanded the light to shine out of darkness.”—*2 Cor. iv. 6*. This may seem a paradox, but it is true. Take an example which meets us every day. We suffer hunger, and hunger is an evil, but it is through this very evil that our lives are preserved, for, if we did not hunger, we would not eat, and, if we did not eat, we would die. And this truth applies to Moral as well as Physical Evil, for it is the ground for the existence of many virtues, such as forbearance, forgiveness, clemency, generosity, resistance to temptation, devotedness to the reformation of vice, which could never have existed without evil having been introduced first. It constitutes,

therefore, an important part of that discipline to which we are indebted for the formation and origin of our highest excellencies.

It is sin which, most of all, separates the human from the divine; and it was the mission of our blessed Lord to put it away by His own self-sacrifice, so that, when its end has been accomplished, the creation might be brought into harmony with the Creator. It has its use in teaching us something of the infinite compassion of God in forgiving our iniquities,—the truly repentant sinner loves much because he realizes that so much has been forgiven.

With regard to the question, “As Evil has been once introduced, why may it not exist for ever?” I would say that, after the purpose for which it was allowed to appear has been accomplished, its continuance must absolutely cease, because trial will then no more be needed after the whole lapsed creation has been brought, according to the Scriptures, into complete harmony with God.—*Isa. xlvi. 22, 23.* Were it eternal anarchy would wreck the universe. Evil, from its very nature, being antagonistic to the sovereignty of the Holy One, can permissively last only during the interval of Time, which itself is but an interlude in the grand drama of the still Eternity, which was as limitless before the Ages began as it will be after they have ceased. When all rule and all authority and power have been put into orderly subjection by Christ, the whole creation will be delivered up by Him to God the Father, without one trace of sin remaining.—*1 Cor. xv. 24—28.* A proper understanding respecting the scope of the ransom which Christ paid for All—*1 Tim. ii. 6,*—to use the words of the Author of *The Purpose of the Ages*, p. 39—

"Clears up the Mystery of Evil which hangs as a funeral pall over creation, and tells us that it is only temporary—a means to an end—as a scaffold to the temple of the true Solomon, to be taken away when the building of the glorious edifice has been completed."—*p. 38.*

"It is therefore evident that there is no eternity in Evil, as far as regards the past, for it had its root in the creature, which is finite and is a thing of time. And that it can have no eternity in the future is proved by God sending His Own Son into the world "to put away sin by the sacrifice of Himself"—*Heb. ix. 26*; "to destroy the works of the Devil"—*1 John iii. 8*; and to make that Evil One, as already stated, without work to do."—*Heb. ii. 14. p. 39.*

The REV. HUGH ROBERTSON, of Dundee, was now requested by Mr. Muir Gillespie to speak.

REV. HUGH ROBERTSON. Mr. Chairman and friends, I think we should be very much obliged to Mr Stewart for so ably replying to the questions as to the origin, the use, and the end of evil—subjects which have puzzled the wisest men for ages. It seems to me that the old Schoolmaster has found an apt pupil in our friend, for he spoke as clearly and decidedly as if he had made the answers thoroughly his own. There may be something, perhaps, undiscovered still, but I think we have heard sufficient to satisfy every honest mind that there is "One God and Father of all, Who is over all, and through all, and in all"—*Eph. iv. 6*—and that we may be positively assured He will do all things well. I am not going to close my speech to-night by shooting another Parthian arrow, but by giving the right hand of fellowship to our dear brother Mr. Culross, to whom, much as we regret his leaving the Establishment, I—as also, I am sure, all our brethren here—sincerely wish every blessing in the new work which he has undertaken.

MR. MUIR GILLESPIE now requested Thomas Mapleson, Esq., Younger, of Rookwood, to conclude the Discussion.

THOMAS MAPLESON. Mr. Chairman and friends, I am glad that our penitent Parthian, Mr. Robertson, has spoken as he has, and not given me some hard nut to crack, as Mr. Forbes did to my dear friend Stewart. I think that I cannot do better than echo the good wishes of Mr. Robertson for the success of Mr. Culross, and most cordially hope that every blessing may attend himself, his family, and his work. I am sure there is not one here—although there may be a difference of opinion in non-essentials—who does not wish this also. Just a word about the old Schoolmaster. I knew him slightly, and I now wish that I had known him well, but I was then careless about Truth. My eldest sister went to visit him on his deathbed, to see if she could in any way help him then, but, instead of her helping him, he helped her, for he was the means of bringing her to Christ. I have read the manuscript he left over and over again. It is very clear as to the ultimate Restoration of all fallen angels and of all fallen men; and, should the gentleman who may bring the matters we have been discussing before the Perth Presbytery, wish to have a copy, he is welcome to have it free now, or can have it afterwards by addressing a note to Mr. Stewart or myself at the Railway Station Hotel, Perth. This man, though, like Abel, dead, yet speaketh.

MR. MUIR GILLESPIE. One question has been handed to me to-night, and it is an important one, to which I shall ask our friend Mr. Culross to reply. It is this—

"Will not the teaching of salvation, after death, tend to weaken the force of the Gospel in this present life by making sinners more careless?"

DAVID PATULLO.

REV. JOHN CULROSS. Mr. Chairman and friends, I am glad that this question has been asked, and I am glad also

that I have been requested to answer it, seeing that it has been through me that the occasion of its being brought forward has arisen.

I would sooner cut off my right hand, and pluck out my right eye, than knowingly give a cause of stumbling to one of my fellow-creatures, but I do not think, that an honest exposition of what the Scriptures declare to be true, can ever do real harm to anyone. Moreover, I believe that the false statements of the Creeds, which teach that the sins of a finite life will be punished with infinite torments, have flooded professing Christendom with Infidelity. I cannot better express my own opinion on this point, than by quoting an extract or two from *The Purpose of the Ages*, the pamphlet which has been already referred to by Mr. Stewart in these Discussions:—

" Some years ago there was a law in this country that sheep-stealers should be hanged, from which has arisen the well-known phrase, 'I may as well be hanged for a sheep as a lamb.' During its continuance many sheep were stolen, but few persons were convicted, for the good reason that, as a man's life was so much more valuable than a sheep's, it was considered too bad to condemn the culprit to death for such a crime, in consequence of which he generally became bolder in his thefts in the expectation of escaping punishment altogether. In process of time our legislators discovered that this law was as useless as it was inhuman, and it was repealed. After this sheep-stealers, when caught, were adjudged to a just and proper punishment. So is it with sinners. If you tell them that, when they die, they will be condemned to a hell where they will suffer agony for countless millions of ages that will never end, they do not believe in a sentence so contrary to justice and common sense. But, if you assure them that God is holy, and will undoubtedly punish after death everyone who has not repented of his sins with many or few stripes, as each case deserves, they will accept that teaching as rational and true: their own conscience convinces them that this would be only right and fair."—p. 5.

We are told in Scripture—and our own conscience confirms the truth—that the heart is deceitful above all things, and desperately wicked—*Jer. xvii. 9.*—and, horrible as it may be, it is possible that some may

say, 'It matters not how we may live here if we shall be saved at last.' The Apostle Paul seems to anticipate such a case when he asks the question, 'Shall we continue in sin that grace may abound? God forbid?'—*Rom. vi. 1, 2*—is his emphatic reply, and so also it is mine. God is holy, and He teaches us—'Ye shall be holy, for I the Lord your God am holy.'—*Lev. xix. 2*. 'God is Love,' and He desires that those who have been separated from Him through sin may be again brought into union with Himself. But this union can never be effected so long as unrepented sin remains. If in this life we die unto sin, we shall, as a portion of the First-born, inherit the heavenly kingdom; but, if we pass away impenitent, we shall of necessity have our part in the outer darkness, the lower Sheol, or the Lake of Fire, until such time as, after sincere repentance and trust in the Lord Jesus Christ, sin has been completely purged away. How long this cleansing process may last will depend on the length of time which it may take for each individual to become truly contrite—made willing in the day of Christ's power.—*Psa. cx. 3*. Such souls will not only have to suffer the few or the many stripes, as each may require, but will be deprived of those peculiar blessings which belong to the First-born; for, although after their release from the pains of Sheol they will enjoy good in their degree, they will forfeit for ever those special privileges which they otherwise might have possessed, had they listened to God's voice of entreating love in this present world. Their loss, therefore, inasmuch as it is the irrecoverable loss of that 'far more exceeding and eternal weight of glory'—*2 Cor. iv. 17*—which distinguishes the First-born, may, indeed, in that respect, be considered a punishment which is absolutely without end.

"With all the earnestness of one who is himself 'a brand plucked out of the fire,' I distinctly warn every one of you against the awful consequences of unrepented sin, and seek to impress most strongly on your minds the unquestionable fact that upon our conduct in this life depends our position in Eternity. 'For we must all appear before the Judgment Seat of Christ, that every one may receive the things *done in his body*, according to that he hath done, whether *it be* good or bad.'—*2 Cor. v. 10*.—*p. 37.*"

MR. MUIR GILLESPIE. Our Discussions are now ended, and I beg to congratulate the speakers on the practical and friendly manner in which they have been conducted, and also the large company who have favoured us with their presence, on their quiet and earnest attention. We

have taken longer to-night than usual to get through our programme, but, as the subject is so important, and is so new to many, I hope you may not grudge the time spent in its examination. Let me now take the sense of the meeting on this evening's Discussion; will all who think the Affirmatives have the best of it kindly hold up their right hands?

Scarcely one was raised.

Now will those who think the Negatives have the best of it hold up theirs?

Nearly every hand was lifted up.

The Noes have it, and I trust that these Discussions may be productive of much blessing.

A gentleman at this juncture stepped on the platform and gave his card to Mr. Muir Gillespie, who announced him as Sir Alexander Campbell, of Ardoch, who requested permission to say a few words, which was at once granted.

SIR ALEXANDER CAMPBELL. Mr. Chairman and friends, I have attended these Discussions every night, and truly thankful I am for having had the privilege of doing so, for I have here learned truth which I never knew before. I have been a Christian for many years, but I never so much realized as now, the exceeding grandeur and glory of being a child of that blessed Son, Who is so infinite in His Love and so omnipotent in His Power. Being an Elder of my own Parish Church, I cannot, of course, attend here; but it will give me great pleasure to help Mr. Culross in his noble undertaking. Mr. Muir Gillespie and I have known each other slightly for long, but, with his permission, I trust that now our acquaintance may be of a closer character. I knew what his opinions on the matters

discussed were, and I much admire the impartial manner of his conduct in the chair. I am sure that the speakers deserve our warmest thanks. For some of them I know it was no easy matter to attend these meetings at all, and they have only done so from a strong sense of duty. May God bless them. I was never myself present at any meetings where, with so much divergence of opinion on the subjects treated, so much brotherly feeling prevailed, and I have very much pleasure in proposing a vote of thanks to the various speakers, which I hope may be seconded by some friend in the body of the Hall.

Several persons at once arose, conspicuous amongst whom was Mr. Alexander Soutar, who lately called himself “the drucken Soutar o’ Pairth,” and he said, “I baig tae sacon’ that vote o’ thainks tae the speakers, spacially tae Maister Mapleson, wha’ tell ’t us sae plainly that Gude is Luve, an’ that dings a’, fur it gart a puir sinner like me tae quat the Deevil for Christ.”

The vote was carried by acclamation, after which Mr. Culross rose and said, “As the convener of these meetings, it is, I presume, my place to acknowledge this kind vote of thanks to the speakers, which I beg cordially to do for my brother speakers and myself, and I would be glad if our good friend Mr. Burn would say a few words also. But, before sitting down, I would just like to remark that I do not wish to draw persons to this place of worship from other churches, where they are at present receiving spiritual benefit; but, I shall be very pleased to welcome to our services, any who are not particularly connected with other religious bodies, and may God graciously give us all His blessing.”

REV. JOHN BURN. Mr. Chairman and friends, I feel as I can imagine an unsuccessful Parliamentary candidate does when, at the close of the election, he rises to thank the Returning Officer virtually for not returning him at the head of the poll. I confess that we Affirmatives have been thoroughly beaten on each question we have discussed at these meetings, at which, however, I am not surprised, for we had a terribly up-hill battle to fight; but the Discussions, I hope, will do us all good, in opening out to us more fully the love of God, which passeth knowledge. As Mr. Mapleson has kindly offered a copy of the old Schoolmaster's manuscript, I shall gladly accept the gift, as I think it may be useful, should the matters we have been discussing, (as I think very probable), be brought before the Church Courts. In the name of my brother speakers and myself I beg to acknowledge most heartily your kind vote of thanks.

REV. WILLIAM THOMSON. There is one pleasant duty to be performed before we part to-night, and that is to thank our most worthy friend, Mr. Muir Gillespie, for his able conduct in the chair. He told us at the beginning that he did not come here as a partisan, but as a Chairman, and nobly has he kept his word, for no one could have told by his remarks to which side he belonged. Long may the goodly tree of Luncarty flourish!

The REV. DONALD MATHESON seconded this vote of thanks, which was carried unanimously.

MR. MUIR GILLESPIE acknowledged the compliment in a few kindly and courteous words. He then requested Mr. Matheson to close with prayer, and, when he had pronounced the Benediction, the meeting quietly dispersed, apparently well pleased with the result of these Discussions.

CHAPTER XII.

FRIENDS AT LUNCARTY HOUSE.

PERSONS REPRESENTED—

ERIC F. STEWART.

THOMAS MAPLESON.

MR. AND MRS. MUIR GILLESPIE.

SIR ALEX. AND LADY CAMPBELL.

REV. JOHN AND MRS. CULROSS.

SANDIE GILMOUR, *a Keeper.*

SCENE—

Luncarty, near Perth.

Next morning after breakfast, as had been previously arranged, Stewart and Mapleson started by train for Luncarty Station, where a carriage awaited them, and it was not long before they arrived at Luncarty House, where they had a most hearty reception from Mr. and Mrs. Muir Gillespie. The Christian greeting, and absence of formal etiquette, made the young men feel at once quite at home, and they responded in the same genial spirit.

MR. MUIR GILLESPIE. We are delighted to have you both with us; and, after the hard work which you must have had in preparing for Tanner's Hall, I daresay you will be glad of a little change.

STEWART. We are, I can assure you; Mapleson was saying as we came along, that he felt like a bird escaped from its cage, after grinding so long at his books for the Confessional.

MAPLESON. No wonder, Mr. Muir Gillespie; I am no scholar as Stewart is, and I am thankful that the Discussions are over; I am very bad at public speaking.

MRS. MUIR GILLESPIE. I am sure, Mr. Mapleson, I could not have discovered that from what I heard in the Hall, for I was present each night, and I enjoyed what you said amazingly. The Lord has seen best to give me no children, but, if you and Mr. Stewart had been mine, I would have been proud of you both, as I am certain your own mothers would have been had they been there.

MAPLESON. Oh! Mrs. Muir Gillespie, you think too favourably of me, but not of Stewart, for he deserves all you say.

STEWART. Hush! Tom.

MR. MUIR GILLESPIE. I am very thankful that the Discussions passed off so well. I know they have done some good already; prejudices of long standing have been broken down, and I hope the matters spoken of may, before very long, be brought before the General Assembly. The Soutar has, I believe, been reclaimed through the "gash young Lerd o' Rukwood," and Sir Alexander Campbell assured me, after the last meeting, that he had got a wonderful lift on the way, for things that had been dark to him before were now made quite plain. I told him that you were coming here, and asked him and Lady Campbell to dine with us on Monday and stay a day or two, which he has promised to do. I also asked Mr. and Mrs. Culross. Culross is a fine companion as well as a noble Christian.

STEWART. It is kind of you to have done so, and we shall be very pleased to meet them. I thought Mr. Culross's distinction, between the Election of God and that of Calvin, excellent.

MR. MUIR GILLESPIE. It was, indeed, and was much needed, but I doubt not he trod on the toes of many present, who look upon Calvin as a kind of God. But I won't bother you with Calvin now; Sandie Gilmour, my keeper, is here, ready to show you the best bits in the water, and, if you will let him have your rods and tackle, he will make them ready, and I think my dear wife has something ready for you too.

MRS. MUIR GILLESPIE. Indeed, I have, for we do not dine till six.

So saying she rang the bell, and they went into the adjoining room, where a cold collation had been previously laid on the table, and the rods and tackle were given to Sandie. While at lunch Mr. Muir Gillespie asked Stewart if he carried a pocket-pistol, to which he replied, "O yes, and it is loaded with proof powder in the form of Old Glenlivat," at which Mrs. Muir Gillespie laughed, and said, "When that charge is fired off, come to me, and I'll reload the weapon, for the river is a bad place for wet feet, and that kind of powder, taken in moderation, keeps off colds."

After lunch, which did not last long, the young men sallied forth with Sandie Gilmour duly equipped. The River Tay was only a few hundred yards from the house, which stands on a small eminence gently sloping down to its banks, dotted here and there with fine old trees, not too many as to interrupt the beautiful view beyond. The young men were in high spirits, and Sandie was pleased at

the opportunity of showing the wonders of the river to his master's friends.

STEWART. How does the river look to-day, Sandie?

SANDIE. 'Deed sir, its no' varra bonnie the noo fer fush, as its sae sma', but ye may get a troot or twa, an' fine troot the aure aboot here, sir, twa or three pun' an' aiblins mair. I hookit ane yestreen that I'm shure maun hae weiy'd fower pun' an' it weiy'd a bawbee, but the scoon'rel gied me the slip. But he'll be catchit yet, I'se warran, either by me or by some tither chiel, or my name's no' Sandie Gilmour.

MAPLESON. But how would know him again, Sandie?

SANDIE. Fine that, sir, fer he's got a guid huik in his mou', wi' a yird o'gut hangin' till't, fer I ken whaur' the knot snappit in the castin' line.

STEWART. What flies have you got on our lines, Sandie?

SANDIE. A blue an' yellow wasp on each, sir. If that wunna dae, we'll try a Jock Scott no' ower big; an' gin that dinna' tak', we'll pit on some sma'er flees for the troot.

They came now to the river, just on a likely place for fish, for there was a stretch of deepish water at a dam which crossed the stream obliquely.

SANDIE. Noo, sirs, this is a graun' place whan there's water eneuch, but I'm afearit it's ower sma' an' clear the day—Whusht! I see my ain line that that scoon'rel steelit yestreen. Dunna' ye see it slawly trawlin' below the dam? I dae wish I could catch him.

STEWART (seeing it). That's your property, Sandie; take the rod yourself and bring him to judgment for stealing.

SANDIE (taking the rod). Weel, sir, gin I huik the scoon'rel, I'll gie him tae ye tae laun', but tae dae that ye maun wed tae the tither side, for he's ower heavy to bring ower the dam.

Sandie then changed the salmon for a sea-trout fly, and went gently into the water. When about midway he threw a long line in front of the trout, and drew it towards him. In a second the fly was firmly taken, and Sandie beckoned to Stewart to come on, which he at once did, and took the rod, Mapleson following. They waded across the river, Stewart keeping the trout as well in hand as he could till he got over. He then began winding in his reel, and did not fear now, for there was a fine gravelly beach, with neither weeds nor bushes in the way. The trout was, however, strong, and showed plenty of fight, and it was six or seven minutes before Sandie gaffed him. It turned the four pounds, showing that he was right in his estimate of its weight.

STEWART. Have you got a wife, Sandie?

SANDIE. That hae I, Maister Stewart, an' a guid ane tae, an' three crouse, sonsie bairns intae the bargain. Tammy, the oldest, 's a brau callan, an' I houp he'll some day tak' his faither's place, for the Lerd thinks a hantle o' him. Noo, sir, did na' I tell ye that scoon'rel wad be catchit? He had nae bus'ness tae hae stoun my bonnie flee an' line.

Sandie never for a moment supposed that he himself was the aggressor instead of the unfortunate trout.

STEWART. Well, Sandie, he's yours now, and I hope that you and the wife and bairns will make a good dinner of him on Sunday with plenty of new potatoes; it's a dish for a king.

SANDIE. I'm muckle obliged tae ye, Maister Stewart.

STEWART. Do you know the Lord, Sandie?

SANDIE. Weel, sir, I div, in a hamely kind o' wey, that's tae say, I ken that I'm a muckle sinner, an' that He's my ain Sauviour, an' I lippen tae Him wi' a' my hert, for He's my ainly houp. But I ken naethin' ava aboot Creeds an' thologies an' siccán things, an', 'deed, I dinna' want tae aither, for they seem tae me tae mak' folk tae scart ane anither like cats, or aiblins teegers. It's awfu' whyles tae hear them scraich on Sawbboth whan the Kirk scales.

STEWART. I am so glad, Sandie, to hear that you know the Lord as your Saviour, for that is the best knowledge in the whole world. Where do you go on Sundays?

SANDIE. I used tae gang tae the 'Staublished Kirk in the mornin', an' read the Bible wi' the fem'ly in the ev'nin' at hame, but, syne the guid Lerd opened the meetin' in the Schulehoose, we noo' a' gang there in the ev'nin', an' I stap wi' them in the mornin', for I like tae read wi' the wife an' bairns ae pairt o' the Sawbboth, as I'm no' ower muckle wi' them in the week.

STEWART. I wish, Sandie, all husbands and fathers were as conscientious as you.

Stewart and Sandie soon joined Mapleson, who was thrashing the water lower down to no purpose, so they put on a small Jock Scott. Stewart gave Sandie a dram out of the pocket-pistol, and he and Mapleson took one themselves, to keep off any bad effects from the wetting they had in crossing the river.

They had no better luck with the change of hook, and Sandie said, "I'd adveese ye tae try the sea-trout flees noo—the water's ower laigh for fush, but I see there's

rain in the cluds, an' I'se warran' the river 'll be in graun' fettle on Monday."

With the smaller flies they were more successful, for between them they managed to catch four trout, weighing together close on seven pounds, after which they returned to Luncarty House in good time for dinner, arranging with Sandie to meet them after breakfast on Monday, when, he said, they "wad be shaure o' a saumont or twa."

At dinner there was a good laugh over Sandie's scoon'rel, which Mr. Muir Gillespie was glad Stewart had given to him, and Mrs. Muir Gillespie thanked the young men for the timely supply of trout for breakfast.

MAPLESON. That keeper of yours, Mr. Muir Gillespie, is quite a character. I don't know when I enjoyed myself more than in listening to his quaint remarks, spoken in such a simple way. I'm sure he's an honest man, and well up to his work also.

MR. MUIR GILLESPIE. He is thoroughly so, and his eldest son takes after him both as to character and ability. I think of making him assistant to his father some day. It is a real pleasure to help the deserving; besides, it's being so good for ourselves.

MRS. MUIR GILLESPIE. Could you easily understand what Sandie said, Mr. Mapleson, for his Scotch is very broad?

MAPLESON. I was quite surprised that I could do so so well. I suppose it is because he is so natural, and puts nothing on, just as we comprehend the artless prattle of a child, though the words may be imperfect and the grammar bad. It may, perhaps, seem odd for me, as an Englishman, to say so, but I can assure you the Scotch brogue is as music to my ears, and I hope at Rookwood, not only to have

a Scotch wife, but some Scotch servants too. At the late Discussions, old Mr. Fordyce's remarks were to me a perfect treat, and I think they would not have been half so effective had they been spoken in Court English.

Conversation flowed on apace, chiefly on home matters. Newton Righ, Rookwood, Luncarty, were all discussed as if the speakers had known each other for years instead of hours, and Mrs. Muir Gillespie hoped that the young men would bring their wives with them, when they were married, to visit them at Luncarty.

The rain poured in torrents on Friday night, and on Saturday not much less. Mr. Muir Gillespie proposed calling on Viscount Stormont at Scone Palace with the young men, which offer they gladly accepted; so, after lunch, they went in the carriage to Scone. On their way, near the Luncarty Station, they visited the place where the famous Battle of Luncarty was fought, between the Scots and the Danes, in the reign of Kenneth III.

"According to tradition, the Scots were at first forced to retreat, but, as tradition avers, they were rallied by a peasant of the name of Hay and his two sons, who were ploughing in the neighbourhood. By the aid of these courageous peasants, who were only armed with a yoke, the Scots obtained a complete victory. It is alleged that in commemoration of this event the Hays have assumed as their crest a peasant carrying a yoke over his shoulder. The plain on which the battle was fought is now used as a bleach-field."—*Black's Picturesque Tourist of Scotland*, 14th ed., p. 51.

Lord Stormont was pleased with his visitors and showed them over a portion of his mansion; and, when he heard that the young men were fond of fishing, kindly gave them leave over his extensive waters. The following extract respecting Scone may be interesting; it is taken from *Black's Tourist*, before referred to, p. 252.

"Scone Palace, the seat of the Earl of Mansfield, who represents the old family of Stormont, is two and a half miles from Perth, on the left bank of the Tay. It is a large modern building, castellated, and is built upon the site of the ancient palace of the Kings of Scotland. Much of the old furniture has been preserved in the modern house, and among other relics a bed used by James VI. and another of crimson velvet, flowered, said to have been wrought by Queen Mary when imprisoned in Lochleven Castle. The gallery, which is 160 feet long, occupies the place of the old Coronation Hall, where Charles II. was crowned in 1651, and the Chevalier de St. George in 1715. At the north side of the house is a tumulus, termed the Moat Hill, said to be composed of earth from the estates of the different proprietors who here attended on the kings. On the removal from Dunstaffnage of the famous stone on which the Scottish monarchs were crowned, it was deposited in Scone Abbey, and here it remained until it was taken by Edward I. to Westminster Abbey, where it still forms part of the Coronation Chair of the British monarchs. The Abbey was destroyed at the Reformation by a mob from Dundee, and the only part now remaining is an old aisle, containing a marble monument to the memory of the first Viscount Stormont. The old market cross of Scone still remains, surrounded by the pleasure grounds which have been substituted in the place of the ancient village."

On Sunday morning, Mr. and Mrs. Muir Gillespie, accompanied by their guests, drove to the fine old Collegiate Church of St. John's, Perth; and Mapleson was not sorry to hear again the beginning of the well-known service:

"When the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."—*Ezek. xviii. 27.*

Mr. Muir Gillespie had instituted a religious service on Sunday evenings, in the School-house beside his Lodge entrance, for the benefit of persons on his estate and any others who might like to attend. On this occasion he requested Stewart to conduct it, which he did, and was told afterwards that his address had been appreciated by many.

On Monday morning, at half-past nine, Sandie had got the rods all ready, and was soon joined by the young men.

Mapleson laughingly said to Mrs. Muir Gillespie, "Please do not order any fish for to-day's dinner; we'll send you up a salmon in good time." The river was full, and here and there a broken branch of a tree floated swiftly down its rugged waters. They went to the dam, but no wader could cross it now.

SANDIE. She'll dae the day, sirs, fer the fush can pass the dam weel noo.

STEWART. You try the dam, Tom; I want to go higher up.

Mapleson did so, and had not fished ten minutes before he hooked, and in due course landed a fine salmon of eleven pounds, which he at once sent up by Sandie to Mrs. Muir Gillespie with his compliments. He then followed Stewart up stream, and, before Sandie had rejoined them, Stewart caught a grilse, fresh run from the sea, as he knew by the strength of its play, and its shining silvery colour. Sandie, on his coming back from the house, covered it with grass, putting up a stick to mark the place, and they proceeded up the banks. They had capital sport, for, before returning to dinner, they had landed altogether four salmon, three grilse, and two trout, the whole scaling 61lbs. Sandie was highly delighted at his prognostication of Friday being so amply verified.

Sir Alexander and Lady Campbell and Mr. and Mrs. Culross were met by the carriage at Luncarty Station, and were cordially greeted on their arrival by Mr. and Mrs. Muir Gillespie, Stewart, and Mapleson.

After dinner the chief topic of conversation in the drawing-room was the late Discussions at Tanner's Hall.

SIR ALEXANDER CAMPBELL. I had no idea, that the Three Questions asked, could have been answered so decisively in opposition to the Confession of Faith. I was really sorry for the Established Church Ministers, some of whom, I happen to know, appeared there more from a sense of duty, than with the expectation of maintaining their propositions.

REV. JOHN CULROSS. So was I. They looked like gladiators about to die in the arena, and might have accosted our good Chairman with *morituri te salutant*.

MR. MUIR GILLESPIE. That could not properly be helped, for both Scripture and common sense were on the side of the Negatives. The Affirmatives had to prove that the great and good God had ordained only a few of His creatures to eternal happiness, and had unmercifully decreed the vast majority to be sent to an eternal Hell. They were thus placed at the outset in a most invidious position, and, the better they succeeded in their proofs, the less worthy of love and worship would God appear to be to all right-thinking minds.

STEWART. I wonder they acquitted themselves as well as they did, for they brought forward all the arguments they could, and, when these were answered, they gave in with a good grace to the inevitable. I sincerely trust that those Discussions may lead to a revision of those portions of the Confession of Faith which are unscriptural. From what I heard from a well-known minister in Edinburgh, I understand that there is a secret feeling, among many of his brethren, that there will be an Ultimate Restoration of All, though they are not yet prepared to make a public declaration of their belief.

MAPLESON. I do not, as you may suppose, know much about Scotch Kirk Ministers, but I happen to be acquainted with one, whose name I do not feel at liberty to mention, who used to preach Everlasting Punishment for the Lost, but who has lately had his eyes opened by reading a certain book, and who, I firmly believe, will never preach such sort of sermons again.

MRS. MUIR GILLESPIE. I am glad to hear this, but, strange to say, notwithstanding the softer nature of women, I am inclined to think that, in this matter, men will be more easily drawn to the truth than they ; and I thank God that He has taken away the veil from my eyes.

MRS. CULROSS. I can quite corroborate what Mrs. Muir Gillespie says. In the long-pending trial of my husband's case, before the Perth Presbytery, I had plenty of opportunities for proving the truth of her remarks. Several of the wives of the Elders, and others of the congregation called on me, and tried to shake my belief in what they considered to be a flagrant heresy. They would listen neither to Scripture nor reason, and three of them went so far as to say, that I had denied the faith and was worse than an infidel, and that they would never darken my door again.

MR. MUIR GILLESPIE. I wonder how this can be accounted for ; there must be some cause at the bottom of it.

LADY CAMPBELL. I think, Mr. Muir Gillespie, it is because we women, as a rule, are not so well informed as men, and, logically, not so capable of grasping the point of an argument—especially if the argument would lead us to give up our own opinions, of which we are more conservative than men.

MR. MUIR GILLESPIE. But I have noticed, Lady Campbell, that some women are very sharp in seeing things, even, as it were, in a glance, while to men there is nothing visible.

LADY CAMPBELL. Yes, that is correct when prejudice does not obstruct our view ; for then, I think, we are more ready than men to receive new impressions. Thus, in my own case, my mind having been led to perceive, that God is not only Infinite in His love but Omnipotent in His power, I seized with avidity the promises of Scripture that sin would be put away for ever, and God manifested as the All in All; while my dear husband, with all his college learning and Elder's training, jogged on as usual, wondering that his poor wife could have so easily been led astray.

SIR ALEX. CAMPBELL. It is even so as my dear wife has said, and it was only through the Discussions at Tanner's Hall that I was led to see how untenable my position was; and I have to thank her for asking me to accompany her there.

REV. JOHN CULROSS. I am delighted to hail you, Sir Alexander, as another proof of the good that our meetings have accomplished. Since Friday I have conversed with several, who have confessed to me their change of opinion from the Affirmative to the Negative side of the questions discussed, and it will, doubtless, be gratifying to our two Cambridge friends to assure them, that none made a deeper impression on the people than the speeches which they made.

MR. MUIR GILLESPIE. How did you get on at the Hall yesterday, Mr. Culross?

REV. JOHN CULROSS. Very well, indeed; it was packed both morning and evening. Several of my former congre-

gation were present, and when, among the notices, I pleaded for workers for a Sunday School which I hope to commence at once, no fewer than nineteen offered themselves after the service, among whom were several of my old teachers from the North Inch. I also proposed having a week-night service on Wednesday evenings, at half-past seven, for a short address and open prayer meeting, to which several have said they hoped to come; and, lastly, we received from the plates during the day £10 5s. 2½d., which was a sign that the people do not wish us to starve.

MR. MUIR GILLESPIE. I am delighted to hear, Mr. Culross, that all passed off so well. Long may it continue so.

REV. JOHN CULROSS. It is wonderful in what a variety of ways God brings His truth before us. I was lately much struck with this in reading a short narration of the *Life of George de Benville*, written by himself in French, given to the late Rev. Elhanan Winchester, at Bristol Township, near Germantown, Pennsylvania, in 1782, translated into English and published by the latter at his house, 5, *Winkworth Buildings, London*, in 1791; and the same account was also printed by Count de Marsay in French and German. Should you like to hear something about this remarkable man, I would be happy to give you some of his strange experiences.

MR. MUIR GILLESPIE. Do tell us, Mr. Culross; I am sure we shall all be interested in hearing them.

REV. JOHN CULROSS. George de Benville was descended from an ancient and noble Protestant family in Normandy, and was born in London in 1703. His father was a refugee, who retired with his family and connections into England, upon the invitation of William III., who employed them at Court. On the death of De Benville's mother,

Queen Anne took on herself the care of his infancy. When very young he went in a vessel of war, part of the small fleet which was sent to renew the peace with Algiers, Tunis, and Tripoli. While at Algiers his first serious impressions arose from one of the Moors, who fell and bruised his leg as he was bringing refreshments. Other Moors began to cry and kiss the wound, which affected him so much that he said, "Are these Heathen? No! I confess, before God, they are Christians, and I myself am a Heathen." This conviction, however, was soon forgotten.

Not long afterwards, having now returned to England, he got overheated at a ball, and ordered his servant to prepare a change of linen. While putting it on he fell into a fainting fit, and had a vision of himself burning as a firebrand in Hell. Prayers were offered for him in the French churches, and persons came to visit him. He so vehemently condemned himself for the past, that they thought he was out of his senses, and said that he had only behaved according to his rank and station. He continued in this state of condemnation for fifteen months, thinking that all the world might be saved but himself. At last the Lord Jesus appeared to him as his intercessor, declaring that His blood was shed for him, that He had been put to death for his offences, but raised again for his justification. He then heard the Voice of God saying, "Take courage, my son; thy sins are forgiven thee." Immediately all the burden of his sins was gone, and the tears of sorrow were all wiped from his eyes. With a living faith he cast himself on Jesus, and enjoyed the closest communion with Him.

When the French Ministers heard of this they came to see him again, and asked him many questions, but they

could not agree with him, for they held Predestination, and he believed in the Restoration of all Souls, for, having himself been the chief of sinners, and God having through Jesus Christ, by the efficacy of the Holy Spirit, granted him mercy, and plucked him as a brand out of the fire, he doubted not but that the whole world would be saved by the same power. They then said that they would not own him as a member of their Church, but his consolation was that they could not blot his name out of the Book of Life.

He heard the Voice of God calling him to bear witness of the Truth in France, and went to Calais, and preached the Gospel in many places, when he was seventeen. He associated himself with Messieurs Durant (of Geneva), De la Chevrette, Du Moulin, and other kindred spirits, and marvellous results followed the preaching of the Word, though they suffered intense persecution. Some were hanged, others branded with a hot iron, and others had their goods confiscated. After a month's imprisonment, Durant and he were condemned—he to be beheaded and Durant to be hanged. Durant was actually hanged, and died joyfully as he sang the 116th Psalm. Just as the executioner was binding De Benville, a courier arrived from Louis XV. with a reprieve, through the intercession of the Queen.

He then retired to Germany, travelling from place to place and preaching in German, French, and Dutch. He was very intimate with the Baron de Pruchink, the Count de Marsay, and other men of God who were filled with love for all the world. He spent eighteen years in preaching the Gospel in Germany and Holland, at the end of which time he was taken dangerously ill, being almost reduced to a skeleton, and was obliged to be fed as an

infant. The brethren sent De Marsay to visit him, who found him in the agonies of death, and saluted him with a kiss of love, desiring that he would remember them before God. De Marsay then took leave of him, and he felt himself die by degrees, and exactly at midnight he was separated from his body. He saw the people washing him, according to the custom of the country, and had a great desire to be freed from the sight of his body. Immediately he was drawn up in a cloud, and saw wonders impossible to be described. He presently came to what seemed to be an immense level plain, filled with all sorts of delightful fruit trees, giving the most delightful odours.

Two guardians, like angels, beautiful beyond expression, now appeared, one on the right hand and the other on his left, who said that they had been sent by the Most Holy Trinity, to discover to him how and in what manner He will restore *all* His creatures, without exception, to the praise of His glory and their eternal salvation, and that now he must be prepared to pass through the seven habitations of the damned.

They were lifted up in the air, and, after some time, arrived in a dark place, where nothing could be understood but weeping and wailing and gnashing of teeth, for this was the abode of those who were enduring torments, griefs, and sufferings which they had merited, for each one had his works follow him in death. All iniquities and sins were reduced to seven classes and habitations. One might see all kinds of conditions of men—divines, judges, lawyers, etc.—and discover what sins any of them had committed on earth. They could see the Elect from the habitation where they were, but they were not able to pass through, because

there was a great gulf between them, so that they were obliged to dwell where they were. But in each habitation he discovered that those who were abased and appeared sorrowful for their sins were, as it were, separated from the others of their sort that were not yet repenting.

They passed through the seven habitations of the damned, in which De Benville had such great compassion for the sufferers that he felt as if he had part of their sufferings. After he and his guardians had gone through them, they were lifted some distance from the place, where they reposed awhile. A most glorious messenger now appeared, who refreshed them as with a river of pleasures, and said to De Benville, “The Most Holy Trinity always works wonders in all times within the poor creatures without exception, and He will order for a little time and half a time, that you shall return unto your earthly tabernacle, to publish and to proclaim to the people of the world an Universal Gospel, that shall restore in its time all the human species without exception to its honour, and to the glory of the Most High Trinity. Hallelujah!”

De Benville then saw a great multitude of the Heavenly host, and one far, far surpassing all in glory; it was the Lord Jesus Christ Himself. As the multitudes approached, they fell down to adore in spirit and in truth the Lord, Who was in their midst. After the multitudes passed they were lifted up—the air carrying them in a different manner from what they went before—till they came to the seven habitations of the damned. There they found no more darkness, nor torments, nor lamentations, but all was quiet, and the Heavenly hosts shouted with one voice, “An eternal and everlasting deliverance and universal restitution of all things.” Presently they passed through these

habitations, and a multitude were delivered from each, and, being clothed in white robes, they followed the Heavenly host, praising God for their deliverance. One might know them amongst the others, and all retired by another way than they came in.

After this the glorious messenger told De Benville that his two guardians would conduct him into five celestial habitations, where he would see many most wonderful things. Some beings whom he met had greater brightness, glory, and majesty than the others. Some were clothed in garments whiter than snow, others had transparent bodies, and others with bodies resembling crystal. They were moved by boundless burning love, and had no need of any way of speaking there but the language and motions of eternal and universal love without words, for their actions and motions speak more than all words.

De Benville was then taken into five habitations of the Elect, and saw wonders and mysteries impossible to be described. On a throne he beheld the Great High Priest, surrounded with exceeding glory, making intercession for all the human species, pleading the sufficiency of His blood to save and deliver a thousand worlds such as this. He was at last re-conducted by his guardians to the house whence he came, where he saw the people assembled for his funeral, and discovered his body in the coffin. He was then re-united with his body, and knew his brother De Marsay and many others, who told him that he had been twenty-four hours in the coffin, and that seventeen hours had elapsed before they had put him into it, making altogether forty-one hours, which had seemed to him so many years.

De Benville then began to preach the Everlasting Gospel, and was put in prison, but soon liberated. He visited his brethren and took leave of them, because God had now called him to go to America and preach the Gospel there. He went thither in the thirty-eighth year of his age; and, at the time he gave his written testimony to Winchester, had been so occupied for forty-one years, and was close on his seventy-ninth year. I must confess that I do not remember ever hearing of a more remarkable account of God's dealings with an elect soul than this.

MR. MUIR GILLESPIE. Do you consider that this wonderful account is all true, Mr. Culross?

REV. JOHN CULROSS. I do, indeed. I do not think that any one could read the document, left by De Benville with Winchester, without being assured that he believed every word of it himself. He was then an old man, who had spent his life in the service of God, and had suffered much in consequence of his faithfulness. What good could it do to any one, on the confines of an eternal world, deliberately to sign a lie? The Apostle Paul was carried in spirit as far as the third Heaven and into Paradise, hearing unspeakable words, which it is not lawful for a man to utter. Ezekiel, Daniel, and John saw wondrous visions, and why should it be impossible, even now, for God to open the eyes of some of His Elect, and show them things to come?

MAPLESON. I would be greatly obliged, Mr. Culross, for the loan of De Benville's Life, which would be returned in due course; and I would let you have in exchange the reading of a very remarkable book, called *The Everlasting Gospel*, by an old writer, Paul Siegvolck. It was published at Germantown, Pennsylvania, in 1753: and from the place, the date, and the subject—The Restoration of All—

I think it very probable that he was acquainted with this very De Benville.

REV. JOHN CULROSS. Agreed; where shall I send the book?

MAPLESON. I would be obliged if you would kindly have it conveyed to me at the Railway Station Hotel, Perth, about two o'clock next Friday, after our return from this hospitable mansion. I would then have Siegvolck ready to give to your messenger.

MR. MUIR GILLESPIE. What horrible extracts those were, Mr. Mapleson, which you read in the Hall from Pusey and Spurgeon. I cannot conceive how Christian men could write such fearful things, and, at the same time, call God the God of Love.

MAPLESON. I could have given far worse from Edwards and Furniss. It is true the latter was a Roman Catholic, and there is no knowing what such may say; but for Jonathan Edwards, the famous divine, and Charles Spurgeon, the unequalled preacher, to speak such things! I confess that I am myself amazed—indeed, I may almost say perplexed.

REV. JOHN CULROSS. You need not, my dear friend, be perplexed, for I know what I have said myself in sermons, while I truly loved God, but before my understanding was opened to see the Ultimate Salvation of All. I am, therefore, very chary of condemning others, even though their opinions are so utterly inconsistent with the Scriptures and common sense, as to call God Love and yet make Him the most merciless of beings. I feel what I was myself, and this humbles me in the very dust. The fact is, as Paul expressed it in his address at Mar's Hill, “**the times of this ignorance God winked at.**”—*Acts xvii. 30.* He looks at the

heart, and, if that be right, He will make the intellect right by-and-bye. But the heart is first. He saith, “**My son, give Me thine heart.**”—*Pro. xxiii. 26.*

MR. MUIR GILLESPIE. That’s capital, Mr. Culross, for when God gets our hearts He gets our all, and makes us willing to receive deeper truths, as we may be able to bear them. Even the Disciples at the Supper could not understand all that the Lord was ready to impart. They must wait till they were endued with power from on high. “**Every good and every perfect gift is from above, and cometh down from the Father of Lights, with Whom there is no variableness, neither shadow of turning.**”—*Jam. i. 17.*

STEWART. Truly we are strange beings. Well has God been called “**The God of Patience**”—*Rom xv. 5*—for He bears with us what we cannot bear from one another. I had a good illustration of man’s impatience the other day in Perth. I met in the street Peter MacKinlay, who was once a member of my father’s church, and, when he came to Perth, settled at the North Inch under Mr. Culross.

REV. JOHN CULROSS. Oh! I knew him well—a good man, but very bigoted. What about him?

STEWART. His shop was close by, and he requested me to come into his back parlour for a little chat; so I went in with Mapleson, who was with me at the time. He asked if I was going to assist my father at Newton Righ, and when I told him of my change of views respecting Eternal Punishment, which now prevented my doing so, he was perfectly shocked, and his whole manner became altered. “Sir,” said he, “you are a double-dyed heretic, and I cannot receive you into my house, nor wish you God-speed.”

In vain I tried to reason with him, but I might as well have spoken to the moon ; so we wished him good morning, and a happier state of mind.

REV. JOHN CULROSS. That is just like the man, yet I believe him to be one of God's children, though a very uncouth one. He is too self-opinionated to be taught by man, but I doubt not God will patiently take him in charge Himself, and polish him at last as a jasper, though he is at present as rough as a piece of the old red sandstone.

SIR ALEXANDER CAMPBELL. May I ask you, Mr. Culross, if you know anything of the theory of the Destruction of the Wicked, generally called Conditional Immortality ? One of our Ministers, who is thoroughly dissatisfied with the doctrine of Eternal Punishment, lately spoke to me on this subject as if it were well worthy of serious consideration.

REV. JOHN CULROSS. I felt compelled, Sir Alexander, to study this question carefully, when my own mind was so harassed about the endless torments taught in our Confession of Faith, but I think it would take too long to enter upon it properly at this hour. If, however, it be agreeable to our worthy host and other friends, I would be happy to say something about it to-morrow evening, for, I doubt not, our consideration of it might tend to strengthen our own belief in the Ultimate Restoration of all the Lost.

MR. MUIR GILLESPIE. I quite agree with Mr. Culross that it will be better to defer this matter till to-morrow evening. I know that, on the face of it, there is a good deal to be said in its favour, for I was once bitten by it myself, till God, in His goodness, showed me "a more excellent way."

SIR ALEXANDER CAMPBELL. Thanks; I am sure this arrangement will be preferable.

It was now nearly ten o'clock, and Mr. Muir Gillespie requested Mr. Culross to conduct family worship, after which a slight refreshment was brought in, and the clock had struck eleven before they parted for the night. Sir Alexander and Lady Campbell were so much taken with Stewart and Mapleson that they made them promise that, after leaving Luncarty, they would stay with them at Ardoch till their departure for Mr. MacQueen's at Balan-damph.

CHAPTER XIII.

DESTRUCTIONISM, OR CONDITIONAL IMMORTALITY.

PERSONS REPRESENTED.

The same as in the preceding Chapter.

SCENES.

Taymouth Castle, and Luncarty House, Perthshire.

Next morning, after an early breakfast, the whole party went to see Taymouth Castle, the splendid seat of the Marquis of Bredalbane. In order to make the most of their time they drove to Stanley, and thence took the morning train to Ballinluig, from which they went by branch line to Aberfeldy. At the latter place they visited the famous Falls of Moness, which were then particularly fine, as the river was full of water; and the Birks, so celebrated in song, looked their loveliest. They then proceeded by coach to Kenmore, six miles distant, at the head of Loch Tay. Mr. Muir Gillespie was anxious to give Mapleson some idea of Highland scenery, and here he had it in perfection. The grandeur of the mountains, the rich foliage of the woodland, and the freshness of loch and river delighted him exceedingly, for the picture far surpassed in beauty the wild, treeless solitude of Glenshee. Here the noble Tay, a river at once in its strength, issued from its parent loch, as, it is fabled, Minerva sprang, fully

armed, from the head of her father Jupiter. From the bridge the view is magnificent, including Ben Lawers and the summit of Ben More in the distance, both of these mountains being nearly 4,000 feet above the level of the sea.

About a mile from the village of Kenmore is Taymouth Castle, which they now proceeded to visit. It is a princely mansion of four stories, with four round-corner towers and a high central pavilion. It was erected in 1801 on the site of the old castle, which was built in 1580. The interior is very fine, with its broad staircase and baronial hall, and the pleasure grounds around are most extensive, full of diversity as regards scenery both of grandeur and loveliness. The visitors could not, however, remain very long, as they had to catch the afternoon train from Aberfeldy, so as to meet, at Ballinluig, the main line train from the North, which would take them on to Luncarty. There they safely arrived soon after six o'clock, and with a good appetite for dinner.

On their retiring to the drawing-room, Mr. Muir Gillespie reminded Mr. Culross of his promise to give them some account of Destructionism, or Conditional Immortality.

REV. JOHN CULROSS. I shall endeavour to be as brief as I can, but this is a subject which requires careful treatment, as there is much in it which is specious, and is apt to attract those who turn with aversion from the doctrine of Eternal Punishment, but who have not had sufficient patience to search into the depths of the Divine Purposes.

The Destruction of the wicked, after their resurrection, is a theory which was advocated by a few Christians of the

Early Church, and in recent times has been revived by some earnest thinkers, among whom the Rev. H. H. Dobney and the Rev. Edward White may be specially named. For some, whose works I have read on the subject, I have the deepest respect, for they are evidently men of keen sympathies, and whose desire for truth is sincere. The Destructionists are divided into two Schools, the one of which believes that, at death, the soul of man, whether of saint or sinner, becomes wholly unconscious till the resurrection. The other holds that the soul is conscious in the Intermediate State, and some of them even allow, that the Gospel may be proclaimed there to those to whom it was not preached, or only imperfectly preached, on earth. Both agree that, at the resurrection, the bodies of all will be raised; the righteous will then be taken to heaven, and the wicked, after a longer or shorter duration of punishment, as may be deserved, will be put out of existence for ever.

Destructionism is, no doubt, an immense improvement on the doctrine of Eternal Punishment, which makes God so utterly merciless, but still it does great injustice to Him, as He “is light, and in Him is no darkness at all.”—*1 John i. 5.* “Have we not all one Father? Hath not one God created us?”—*Mal. ii. 10.* “It is He that hath made us, and not we ourselves.”—*Psa. c. 3.* What would we think of an earthly father, who punished his disobedient children with death, instead of seeking to reclaim them by kind remedial discipline? I am sure, that such a hard-hearted mode of dealing with them, would command neither our respect nor our love. But this is just the very thing which the Destructionists say God will do—crush His rebellious children by the iron hand of power, altogether forgetting that such power proves itself

to be only weakness, for it shows the failure of love and the inability to correct wrong.

STEWART. A good illustration, Mr. Culross. We are told that God's "**compassions fail not.**"—*Lam. iii. 22*. What are the grounds on which the Destructionists base their doctrine?

REV. JOHN CULROSS. They are chiefly two: the first, that man has in himself no natural immortality; the second, that there are many passages of Scripture which speak of the absolute destruction of the wicked.

SIR ALEX. CAMPBELL. I expect soon again to meet the friend who referred to this theory, and I shall be glad if you will give us your own ideas fully on these points, so that we may be all profited, and know how to answer enquiries.

REV. JOHN CULROSS. With regard to the first point, there appears to me to be good ground for Destructionists saying that man is not in himself immortal, for it is evident that he could not have died had he been incapable of losing life. There is not one text in the Bible which directly asserts that man is innately immortal, and at this we need not be surprised, for, as he, soon after his entrance into Eden, incurred, through sin, the penalty of death, we could not expect that he would be styled immortal, which would be a contradiction in terms, for death implies mortality.

Mortality is the state of *liability* to death, and immortality is the opposite of this—the condition in which death is an *impossibility*. Thus our Lord said to the murmuring Jews, "**You have not life in yourselves**"—*John vi. 53*,—whereas respecting God he testifies, "**The Father HATH LIFE IN HIMSELF**"—*John v. 26*,—which is the Scriptural

way of expressing His immortality or deathlessness (*athanasia*). It is from their mistake, in supposing man to be naturally immortal, that the Orthodox derive their idea of the everlasting torment of the wicked, for they argue that such cannot die; and they fail to grasp the glorious truth that Christ came to be “**the Saviour of the world**”—*1 John iv. 14*,—to be “**a ransom for all**”—*1 Tim. ii. 6*,—“**to put away sin by the sacrifice of Himself**”—*Heb. ix. 26*,—and to restore to life, as the Second Adam, all who had forfeited it through the First.—*1 Cor. xv. 22*.

Neither would I draw any argument for man's immortality from the Hebrew words *nephesh* (soul), *neshmath* (spirit), or *rooach hayim* (the breath of lives), for these expressions are also used frequently respecting animals.—*Gen. i. 20, 21, 30; vii. 15, 22, et al.* Nor do I account of much real value the learned disquisitions of Plato and other philosophers, who have done their best, by subtle metaphysics, to immortalise our race. As a French General remarked, when he saw the famous charge of the Six Hundred at Balaclava, “*C'est magnifique, mais ce n'est pas la guerre,*” so, I would say, that such arguments are presumptive only and not proof. The fact is that the Scriptures, speaking of Christ as God, declare that HE “**only hath immortality**”—*1 Tim. vi. 16; Heb. vii. 16*—that is, that He alone possesses inherent, indefeasible, indissoluble life.

But, while it is thus evident that man has no immortality in himself as man, I firmly believe, from the teaching of Scripture, that all men possess a latent, undeveloped principle of immortality within them derived from God through Christ. Is it not written that God created man in His own image and likeness?—*Gen. i. 26, 27; v. 1; ix. 6; Luke iii. 38; 1 Cor. xi. 7; James iii. 9.* Is not God called “**the**

God of the spirits of all flesh”?—*Num. xvi. 22; xxvii. 16.* Does not Paul speak of us as “the offspring of God,” “for in Him we live and move and have our being.”—*Acts xvii. 28, 29.* Such language as this is never applied to any of the lower creation; it belongs to men alone as children of the living God.

If it be said: Even though this be true, man forfeited his immortality by sin, I reply—I grant that he thereby earned death, the wages of sin, so that the link of continuous life was, in a measure, broken. I use the words “in a measure” advisedly, because, although man’s union with God as regards immortality was rent, inasmuch as he had, through sin, succumbed to its punishment of death, his being, as regards soul and spirit, remained conscious still, owing to the effects of the Atonement of Christ, “the Lamb slain from the foundation of the world”—*Rev. xiii. 8*—having been graciously reckoned to meet his need. God declares that “all souls are Mine”—*Ezek. xviii. 4*; “He is not a God of the dead, but of the living.”—*Luke xx. 38.* He, from all eternity, knew that man would fall, but provided for that catastrophe beforehand, through His only begotten Son, Who became “the Repairer of the breach, the Restorer of paths to dwell in.”—*Isa. lviii. 12.* We therefore find that, on man’s fall, God gave the promise, that the seed of the woman would bruise the serpent’s head.—*Gen. iii. 15.* This grand prophecy contains in itself, as the full luxuriance of the oak is hidden in the acorn, all the purposes of God in bringing man into eternal life and fellowship with Himself. This, in the fulness of time, will be all accomplished by Christ, Who is “the true Light which lighteth every man that cometh into the world”—*John i. 9;* “the

Way, the Truth, and the Life"—*John xiv. 6*; "Who brought life and immortality to light through the Gospel."—*2 Tim. i. 10*.

Although, therefore, man has no indefeasible immortality in himself, he is made immortal by the work of Christ for him and in him, as it is written, "**God sent His Only Begotten Son into the world, that we might live through Him.**"—*1 John iv. 9*. "As in the Adam all die, even so in the Christ shall all be made alive."—*1 Cor. xv. 22*. Christ is the *Goal*, or Kinsman—Redeemer of the whole human family, each member of which is a Trinity in Unity, a miniature transcript of the divine original; for that man, like God, is triune is clearly shown from Scripture, where, for example, Paul prays for the Thessalonians that their "whole spirit, and soul, and body be preserved blameless unto the Coming of the Lord Jesus Christ."—*1 Thess. v. 23*. This truth has been ably opened up by the Rev. J. B. Heard in his *Tripartite State of Man*, *T. & T. Clark, Edinburgh*, a work which would well repay your careful study. There is:—1. The *Pneuma*, or Spirit, which may be called God-consciousness; 2. *Psuchē*, the Soul, or Self-consciousness; and 3. *Sōma*, the Body or Sense-consciousness. Had this distinction been properly recognized, we would never have heard of the materialistic notions of the Christadelphians, nor of the total unconsciousness at death, advocated by one section of the Destructionists.

The *pneuma*, or spirit, given to every man by Him Who is "**the Father of Spirits**"—*Heb. xii. 9*—is dormant, as far as regards a spiritual life, until it has been awakened by the Holy Spirit: as Jesus said, "**Except a man be born—*anōthen*—from above, he cannot see the**

Kingdom of God"—*John iii. 3*—for by nature we "are dead in trespasses and sins."—*Eph. ii. 1, 5*. But the *pneuma*, even in the unregenerate man, is alive as to conscience, for it is that which gives him his special individuality and makes him responsible for all his thoughts and actions.—*Rom. ii. 14—16*. It is the seed germ, which, by the grace of God, will in all, sooner or later, grow into the true and immortal life, for Christ "gave Himself a ransom for all, a testimony for fitting times."—*1 Tim. ii. 6*. He has purchased not only the Church of the First-born with His precious blood, but even those false prophets and teachers, "**denying the Lord that bought them**"—*2 Pet. ii. 1*—and who, amid dreadful sufferings, will have to pass through the Gehenna of Fire before they can be made meet to appear in the Presence of the King.

If, therefore, the Destructionists are right, in saying that man has no innate immortality in himself, they are certainly wrong in not perceiving that every man has a derived immortality through Christ. They confine it, conditionally, to the few Elect only who in this world accept Christ as their Saviour, whereas, from the teaching of the Scriptures already quoted, it is obviously a gift accorded to all, although it will not be manifested in all at the same time. The Elect, or Church of the First-born, are the first-fruits of immortality, and will enjoy particular privileges. To the Later-born, however, there will be extended, during the ages to come, immortality with a minor degree of blessing, for God

"is the Saviour of all men, specially of those that believe."—*1 Tim. iv. 10*.

"Having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, that in the Dispensation of the fulness of times He might gather together in one the

all things in Christ, those which are in Heaven and those which are on earth, *even in Him.*"—*Eph. i. 9, 10.*

SIR ALEXANDER CAMPBELL. I see the distinction which you make between a natural and a derived immortality, and it appears to me to be both Scriptural and rational. The latter certainly enhances the value of the Atonement far more than the value of the former could do, were that an inalienable right. It exalts Christ, and humbles, whilst it also ennobles, man. Now, what about the second point, Destruction, Mr. Culross?

REV. JOHN CULROSS. There are several passages in Scripture which speak of the Destruction of the Wicked; and these, if read without the context, and without due consideration of other portions of the Bible bearing on the Future, might lead to the inference that the doctrine of the Destructionists is true. This is particularly the case if one does not know the original. It is for these reasons that the subject requires most careful treatment, as it is easy for a student, too hasty to arrive at results, to draw deductions which a more searching and dispassionate examination would not permit him to make. Thus, our good friend Mr. Muir Gillespie himself, has confessed that he was once bitten by it, and so have many others who, on further investigation, have been compelled to give up the idea of a Limited Atonement, and to embrace the Scriptural teaching of Salvation for All during the future Ages.

STEWART. What a mercy it was that Mapleson and I got in at the wicket-gate, without having had to pass through this Slough of Despond.

REV. JOHN CULROSS. It was; many years passed before the pioneer of this theory in recent times, the late Rev. H. H. Dobney, of Maidstone, was led to give it up for the bright

truth of the Final Restoration of All. He was a man strong in his belief, but the race is not to the swift nor the battle to the strong, for sometimes one gets at a leap what it takes others long to attain. But I must proceed to mention some of the Destructionist texts referred to. We shall take the Old Testament first :

" He shall perish for ever like his own dung : they which have seen him shall say, " Where is he ? " "*Job xx. 7.*

" A fire goeth before Him, and burneth His enemies round about."—*Psa. xcviij. 3.*

" They are quenched as the fire of thorns, for in the name of the LORD will I destroy them."—*Ps. cxviii. 12.*

" He that being often reproved hardeneth *his* neck shall suddenly be destroyed, and that without remedy."—*Prov. xxix. 1.*

" And the destruction of the transgressors and of the sinners *shall* be together, and they that forsake the LORD shall be consumed. . . . And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench *them*."—*Isa. i. 28, 31.*

" Under His glory He shall kindle a burning, like the burning of a fire. And the light of Israel shall be for a fire, and His Holy One for a flame, and it shall burn and devour His thorns and His briars in one day."—*Isa. x. 16, 17.*

" They shall be as though they had not been."—*Obad. 16.*

Now these texts, and a few similar which might be quoted, but which would not in the least strengthen the position, would, if taken by themselves, appear, on the surface, conclusive as to the truth of the theory of Destruction ; but, if read with the context, you will at once perceive that every one of them may be properly applied to the removal by death, from this present world, of those wicked persons thus referred to ; and that, therefore, they cannot be fairly interpreted as meaning their annihilation in *Olam Habba*—the world to come. I have tested them myself, and know that in this matter I speak correctly, but I would advise you to do so for yourselves, for there is nothing like personal

examination. We are told to "prove all things; hold fast that which is good."—*1 Thess. v. 21.*

Let us now look at a few texts which the Destructionists bring forward from the New Testament:

"He will burn up the chaff with unquenchable fire."—*Matt. iii. 12.*

John the Baptist is here speaking of the work of the Lord as to how far it would surpass his own:

"I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and *with* fire. Whose fan is in His hand, and He will throughly purge His floor, and gather His wheat into the garner, but the chaff He will burn up with unquenchable fire."—*Matt. iii. 11, 12.*

The language here is figurative, but the meaning is very plain; the wheat, that which is good, is to be preserved for ever; the chaff, that which is evil, is to be utterly consumed.

"Fear not them which kill the body, but are not able to kill the soul, but rather fear Him which is able to destroy both body and soul in Hell."—*Matt. x. 28.*

"As therefore the tares are gathered and burned in the fire, so shall it be at the end of this age."—*Matt. xiii. 40.*

"If a man abide not in Me, he is cast forth as a branch, and is withered, and men gather them and cast *them* into the fire, and they are burned."—*John xv. 6.*

These are strong passages for the destruction of the wicked; no stronger can be found, and Destructionists see no loophole for escape from this doom, but the Psalmist asks, "**Shall Thy loving kindness be declared in the grave, or Thy faithfulness in destruction?**"—*Psa. lxxxviii. 11.* Why, it is even through destruction that the worst sinners are brought, through repentance, to life, as it is written—

"When He slew them, then they sought Him."—*Psa. lxxviii. 34.*

"Let them be put to shame and perish, that they may know that Thou, Whose name alone is JEHOVAH, art the Most High over all the earth."—*Psa. lxxxiii. 17, 18.*

But the restoration of such will doubtless be of a far less glorious character than that awarded to the First-born. Let me read to you 1 *Cor. iii. 15*:

"If any man's work shall be burned, he himself shall suffer loss; yet he himself shall be saved, but in this way, as through fire"—*outōs de hōs dia puros.*

Those wicked ones who will not receive Christ in this world, nor in Hades, will have to go through the Fire of Gehenna on Hell. They shall be cast into the fire prepared for the Devil and his angels, and terrible will be their sufferings, but their sins will be burned out of them at last, for Christ must reign until, *panta hupotetaktai*, all things have been subjected to Him in proper order, for such is the exact meaning of the verb *hupotassō* in the original.—1 *Cor. xv. 27.* This Lake of Fire, into which heinous sinners will be cast, is called in *Rev. xx. 14* the Second Death, and from this there will be a resurrection, even as there will be from the First Death, because it is written, "**The last enemy Death shall be destroyed**"—1 *Cor. xv. 26*—*katargeitai*; literally, shall have no more work to do, and Christ shall deliver up the whole subordinated Kingdom, which He came to redeem, to God the Father, "**that God may be all in all.**"—1 *Cor. xv. 28.* Were the Second Death not destroyed, Death would be the conqueror over Life, but God's Word declares, "**Death is swallowed up in victory.**"—1 *Cor. xv. 54*; *Isa. xxv. 8.* Our Lord "**hath abolished Death, and hath brought life and immortality to light through the Gospel.**"—2 *Tim. i. 10.*

STEWART. That *dia* governing *puros* never struck me so forcibly before, Mr. Culross. This salvation is through the

fire, and reminds me of some other passages of God's Word:

"By fire and by His sword will the Lord plead with all flesh, and the slain of the Lord shall be many."—*Isa. lxvi. 16.*

"I kill, and I make alive. I wound, and I heal."—*Deut. xxxii. 39.*

"Our God is a consuming fire."—*Heb. xii. 29.*

Fire, indeed, seems to be God's cleansing bath, for Isaiah tells us that He shall wash away the filth of the daughters of Zion, and purge "**the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.**"—*Isa. iv. 4.*

REV. JOHN CULROSS. Yes, our Lord's Baptism differs greatly from that of John's, which is only of water; His is with the Holy Ghost and with fire, and Christ tells us that "**every one shall be salted with fire.**"—*Mark ix. 49*—and Paul says, "**The fire shall try every man's work of what sort it is.**"—*I Cor. iii. 13.* It is God's great purifier; but O how blessed are they who hear His gracious voice on earth, and so escape the fearful troubles of those who disregard Him here!

MRS. MUIR GILLESPIE. I see, Mr. Culross, that you by no means think lightly of the judgments of God upon the wicked.

REV. JOHN CULROSS. I dare not do so, Mrs. Muir Gillespie, knowing and loving as I do the Righteousness and the Justice of God, as well as His Compassion and Mercy. I believe as fully in His punishment of sin, as I do in His forgiveness of the repentant sinner, who, as the Lord declares, will not depart till he has "**paid the uttermost farthing.**"—*Matt. v. 26.* But all God's punishments are inflicted for the sinner's benefit, and thus He heaps coals of the fire of love on his head; for God is not overcome of evil, but He overcomes evil with good.—*Rom. xii. 20, 21.*

I shall now mention two more texts which Destructionists consider to be invulnerable, but I think that a little examination will find the joints of the harness.

"The enemies of the Cross of Christ whose end *is* destruction (*apōleia*)."—*Phil. iii.*, 18, 19.

"In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction—*olethron aiōnion*—from the presence of the Lord, and from the glory of His power."—*2 Thess. i.* 8, 9.

Now, to the ear, what can be plainer than that the enemies of Christ shall be destroyed? But let us look at the meaning of the word used for "destruction" in *Phil. iii.* 19. It is *apōleia*, derived from the verb *apollūmi*, which signifies to "lose" as well as to "destroy." For example, the prodigal in *Luke xv.* 32 is said to have been *apolōlōs* (lost), but he was afterwards found. The man who lost (*apolesas*) one of his hundred sheep goes after it till he finds it; the woman, who loses (*apolesē*) one of her ten drachmæ, lights her lamp and sweeps her house, and seeks diligently till she recovers it—*Luke xv.* 3—10; and so our blessed Lord will never see of the travail of His soul and be satisfied—*Isa. liii.* 11—till every one of our erring race has been restored. "**For the Son of Man came to seek and to save THAT WHICH WAS LOST,**" to *apolōlos*.—*Luke xix.* 10.

In classical Greek, the words *ollūmi* and *apollūmi* are generally used for the lost or perished, but whose existence is continued still, as when Homer—*Od., B. xi.* 1—refers to the dead, *hoi olōlotes*, who yet survive with a personal being in Hades. The only exceptions to this, of which I am aware, are certain passages in the *Phædo* of Plato, quoted by Mr. White in his *Life of Christ*. From the manner in which *apollūmi* is there used, the speakers would seem to intend

perishing out of existence, implying that to the soul what death is to the body. But we have no reason whatever for supposing, that the writers of the New Testament ever gave this *unusual* interpretation to that word, for they were as far removed as possible from the influence of Plato. They were far more in touch with the Hellenistic Translators of the Septuagint, where *apollūmi* and its cognates have a meaning similar to that already adduced. For example, in *Lev. vi. 3, 4*, *apōleia* is used for a thing lost but afterwards found ; in *Psa. cxix. 176*, the Psalmist, likening himself to a lost (*apolōlōs*) sheep, prays that the Lord may seek him still ; in *Isa. xi. 12* we read that the Lord, at His Second Coming, shall assemble the outcasts (*tons apoloumenous*), the lost ones of Israel, which promise, we know, will be afterwards fulfilled, for it is written, “**And so all Israel shall be saved.**”—*Rom xi. 26.*

In *1 Thess. i. 9* the words in the original for “everlasting destruction” are *olethron aiōnion*. Let us examine them. *Olethrōs* comes from the verb *ollūmi*, the root of *apollūmi*, to destroy, to occasion a loss ; but there is no annihilation hidden in its meaning, as you may judge by turning to the various passages where the word occurs. The first is in *1 Cor. v. 5*—“**to deliver such an one unto Satan for the destruction (olethron) of the flesh, that the spirit may be saved in the day of the Lord Jesus.**” Here salvation of the spirit is actually promised, though there may be what is termed a destruction of the flesh. This is a very interesting passage, which Destructionists would do well to study attentively.

The next place of its occurrence is *1 Thess. v. 3*, where Paul, speaking of those who are unprepared to meet the Day of the Lord, says, “**Sudden destruction (olethrōs)**

cometh upon them, as travail upon a woman with child, and they shall not escape." Such a comparison conveys more the idea of pain than of destruction; the travailing woman suffers, but she is certainly not annihilated.

The only other place where we find the word referred to in the New Testament is *1 Tim. vi. 9*—

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition (*eis olethron kai apōleian*)"—

which evidently means causing men to sink into grievous troubles and loss, as explained by the succeeding verse—

"For the love of money is a root of all the evils, which, while some have coveted after, they have erred from the faith and pierced themselves through with many sorrows."—*1 Tim. vi. 10*.

The word *aiōnion*, translated in *1 Thess. i. 9*, "everlasting," does not mean everlasting in the sense that it lasts for ever; it simply signifies "age-lasting," from its root *aiōn*, an age, which may be long or short, according to the subject of which it treats. The "destruction" here spoken of being *aiōnion*, or "age-lasting," cannot be eternal. Even the orthodox Cruden, in his well-known Concordance, writes as follows under the word "Eternal":—

"The words eternal, everlasting, for ever, are sometimes taken for a long time, and are not always to be understood strictly."

He then cites examples. Anyone can find scores of cases to prove this by turning up those words in the Concordance. They are too numerous to quote.

I think you will now agree with me that, what, appeared at first sight, to be very strong evidence in favour of the theory of Destruction, or, as it really should more properly be called, ANNIHILATION—that being its ultimate

result, though the Destructionists do not like to acknowledge that term—loses its force on close examination. At the same time, I would be the last man to deny that there is a terrible punishment and loss threatened to those who reject Christ in this present life. The Lord Himself says, “What shall it profit a man, if he shall gain the whole world and lose his own soul? Or what shall man give in exchange for his soul?”—*Mark viii.* 36, 37. A most awful loss is surely menaced here, but I would remind you that the *psuchē*, or soul, is not the *pneuma*, or spirit. The soul is the sensual, physical, or natural part of man, which he possesses in common with the lower animals; for, as already allowed, the breath of life was given to every bird, beast, and creeping thing that moved on the face of the earth, as stated in *Gen. vii.* 22—“All in whose nostrils was the breath of the spirit of life, of all that was in the dry land, died.” Although we generally, in daily speech, talk as if the soul and spirit were synonymous, the Bible draws the distinction, as I have previously shown, and, in further proof, would adduce two texts more—

“For the word of God is quick and powerful, and sharper than any two-edged sword, piercing asunder even to the dividing asunder of soul and spirit.”—*Heb. iv.* 12.

“These be they who separate themselves, sensual (*psuchikoi*), literally, soulical (*pneuma mē echontes*), not possessing spirit.”—*Jude* 19.

I name these passages to show that, in the Scriptures, there is marked a most essential difference between the soul and the spirit. We see and hear in our dreams, which proves that we have spiritual and internal senses, as well as a physical nature. There is that in us which is akin to the divine, but, were we not creaturely also, we would have no true personality to know the Father’s love, and to love Him in return.

There is something particularly dreadful in the Lord's warning, “**Fear Him which is able to destroy both body and soul in Gehenna.**”—*Matt. x. 28.* All that I contend for is that, while there indubitably may be what is called “Destruction” for certain sinners, such Destruction is only *aiōnion*—“age-lasting,” and not “everlasting,”—and does not bring their being into non-existence; and that, although their loss will be very great, there will be for them a survival or a revival still, and, as Locke justly remarked,

“Personal identity consists in the consciousness that we are the same thinking thing in different times and places.”

Paul asked Agrippa, “**Why should it be thought a thing incredible with you, that God should raise the dead?**”—*Acts xxvi. 8,*—and I also ask why, seeing that there is to be a resurrection from the grave, it would be impossible for there to be a resurrection from the Lake of Fire? especially as it is declared that “**there shall be no more death**”—*Rev. xxi. 4*—“**death is swallowed up in victory.**”—*1 Cor. xv. 54.* We know from Scripture that the First Death does not bring man to nothingness, for God “**is not a God of the dead, but of the living; for all live unto Him**”—*Luke xx. 38,*—and how could the Second do so, seeing that its power is to be at last disannulled?—*1 Cor. xv. 26.* Destruction is but Transition, the redistribution of certain elements, and does not necessitate Annihilation. The silver cup, with its delicate filigree, may be dissolved, so that, to all appearance, it is lost for ever, but, from its very dissolution, that silver cup, in all its beauty, can be produced again. The seed of corn sown in the earth is not quickened except it die. Death for it is only, as it is for ourselves, *janua vitae*, the gate of life. If,

after a while, we search the ground where it was placed, not a particle of it is visible, but, in its stead, a cornstalk, holding the essence of that seed within itself, has lifted up its graceful head, bearing promise of much fruit. St. Paul declares, “**So also is the resurrection of the dead.**”—*1 Cor. xv. 42.* And if such be the case respecting resurrection from the First Death, what doth hinder resurrection from the Second? Nothing, save the weakness of our own faith—nothing, but our limitation of the power of Him with Whom all things are possible, except to deny Himself. When it is stated, “**As in the Adam all die, even so in the Christ shall all be made alive**”—*1 Cor. xv. 22,*—we see the grand truth of the incarnation of Christ, as the Second Adam, bringing life from the dead.—*Rom. xi. 15.* All die in Adam, all live in Christ; not one shall be finally lost. But it is well to notice also the first clause in *1 Cor. xv. 23*—“*Eκαστος δε εν τῷ ιδιῷ ταγμάτι, but each in his own order.*” All are not raised at the same time, but successively, until the whole All are brought into harmony with God; so that, when that grand event has been accomplished, Christ can deliver up to the Father, as being completely perfected, the whole Mediatorial Kingdom which He came into this world to redeem.

Dr. Whitby, an advocate for Endless Misery, has justly remarked—

“If annihilation only be the Second Death, the punishment and perdition threatened to sinners in the other world, they must all suffer equally, because if there be no degrees of annihilation or not being, then all will equally not be, or lose their being; and nothing by annihilation can lose more.”—*Appendix to 2 Thess. chap. 1.*

In Annihilation the law of our Lord, with regard to Proportionate Punishment, as taught in *Luke xii. 47, 48,* would thus become a dead letter.

"No! no! we cannot die
Our day of dying is our day of birth."

The great defect of Destructionism is that it is out of keeping with the Purpose of God, as such is revealed to us in the Scriptures, namely, to head up all creation in Christ, "through the blood of His cross, by Him to reconcile all things unto Himself; by Him, *I say*, whether they be things in earth, or things in heaven."—*Col. i. 20*. Now, how could this possibly be done by the annihilation of the immense majority of His creatures, for, if we look at the vast hordes of the Heathen, and the millions of mere professors of Christianity, the saved, in this present world, are evidently a mere fraction of the number of those who are accounted by Destructionists as lost? Imagine the billions of human beings raised from death, and endued with all the sensibilities of life, only to be punished for a certain time and then put out of existence! What moral good could be thus attained? Certainly none to those thus punished, for they would not live to profit thereby; and, as for good to saints and angels, ask your own hearts how they, with all their exalted ideas of holiness and love, could possibly be benefited by such a ruthless exhibition of aimless power. The theory of Destructionism is a flawed girder which cannot, any more than that of Eternal Punishment, bear the strain which it meets from the Character of God. Both systems utterly break down under the weight of what the Bible tells us God is—Love.—*I John iv. 8, 16*. Destructionists fail to see that all God's punishments are remedial and not vindictive, "for whom He loveth He chasteneth, and scourgeth every one whom He receiveth."—*Heb. xii. 6*.

LADY CAMPBELL. Are there many who hold the doctrine of Destructionism, Mr. Culross?

REV. JOHN CULROSS. I understand that there is a very considerable number. In this country the Rev. Henry Constable, at one time Prebendary of Cork, till lately led the party which holds the sleep of the soul at death. He was a good and learned man, but in my opinion very one-sided as a writer, as any one may judge who reads his work on *Hades*. The Rev. Edward White, a most godly Congregational Minister, author of *Life in Christ*, is the *Facile Princeps* of that section who believe in the consciousness of the soul after death. When in London, I met him on more than one occasion, and was delighted with him as a Christian and a gentleman, for, though perhaps he may have in his temperament more of the ardour of Peter than the suavity of John the Divine, he wins one by his transparent candour and his honest zeal. His work referred to is exceedingly able; it is really rich to note, in the 21st chapter, the scholarly and effective manner in which he demolishes Mr. Constable's arguments for the non-consciousness—indeed, I might almost use the expression, the non-existence—of the soul at death.

There is now well-nigh everywhere a secret, if not an open revolt, against the doctrine of Eternal Punishment; that doctrine is too gross a libel on the Character of God to be maintained by any man who thinks seriously, and Destructionism is a half-way house, a kind of Cave of Adullam, to which the discontented can easily resort. It brings forward many telling passages of Scripture, which, as I previously observed, if they be not carefully examined, would make the doctrine appear to be true; and, as many excuse themselves by saying that they have neither the desire, nor the time, nor the ability to inquire further, they quietly lodge under its provisional roof.

MAPLESON. I am greatly obliged to you, Mr. Culross, for your exhaustive remarks on Destructionism, for they have not only let me see the untenability of that theory when tested by Scripture, and, I may add, by common sense also, but they have confirmed me in my own views of the fitness, the strength, and the moral grandeur of the Restoration of All, as the only way in which the glory of God can be fully manifested throughout Eternity.

SIR ALEXANDER CAMPBELL. It appears to me, Mr. Culross, that the explanation of Destructionism, which you have so kindly given us, harmonizes the Scriptures, in a certain degree, with the three great theories of Eternal Punishment, Destructionism, and the Final Restoration of All, which have divided the opinions of men. Will you permit me to summarize the inferences I have drawn, and correct me if I err, for I am anxious to be able to meet the arguments of my friend before referred to; to be fore-warned is, you know, to be fore-armed.

REV. JOHN CULROSS. I shall be very pleased to hear your conclusions, Sir Alexander; they will show me whether I have been explicit or not. I know that I have only wished to be fair, and to allow every passage which we have been considering the fullest value which it deserves.

SIR ALEXANDER CAMPBELL. First, you acknowledge the Righteousness of God in the punishment of sin, whether in this or in other ages, till the sinner has repented and given it up, when the door of mercy and pardon will be open to him, through the sacrifice of the Lord Jesus Christ. You also say that sin, unrepented in this life, will bring a terrible punishment of loss on the sinner, so that his position in eternity will be far less glorious than if he had accepted Christ as his Saviour here, and that this punish-

ment of loss may thus to such sinners be rightly said to be eternal.

Secondly, you allow that there is a punishment called Destruction for hardened sinners, who will die the Second Death, but you hold that, while Destruction gives pain and loss, it does not bring annihilation of being, for, as there is a revival from the First Death, so will there be from the Second, because Christ came to destroy, or render useless, the last enemy, Death, which Death of course implies the Second, for it is the *last* enemy which is to be destroyed, and the Second succeeds the First, and so it is written, “**D**eath is swallowed up in victory.”—*1 Cor. xv. 54.*

Lastly, you contend for the literal fulfilment of God’s Word, that Christ came “**T**O PUT AWAY SIN by the sacrifice of Himself”—*Heb. ix. 26*—and that, if all sin were not put away, His Atonement would so far be incomplete, and would invalidate His promise, “**A**nd I, if I be lifted up from the earth, shall draw all unto Me.”—*John xii. 32*. But failure in the purpose of the Atonement is impossible, seeing that Christ has finished the work which the Father gave Him to do—*John xvii. 4*; therefore, the ultimate salvation of all lapsed creatures is assured, for it is declared that in the name of Jesus every knee shall bow, and every tongue confess that He is Lord to the glory of God the Father.—*Phil. ii. 10, 11.*

REV. JOHN CULROSS. I could not myself, Sir Alexander, have epitomised my own conclusions better than you have done, and I am thankful that I have made my meaning so plain.

MR. MUIR GILLESPIE. What a pity it is that there exists such a variety of opinions among Christians on these matters.

REV. JOHN CULROSS. You see we have not yet attained unto the unity of the faith and the knowledge of the Son of God. It is possible that, for wise purposes, especially for the trial of our faith, God may have permitted some obscurity to surround certain passages of Scripture, with respect to the Future State, in order that the truth may be searched for reverently. Not that I think for a moment, that the great facts respecting that state are not distinctly revealed there, for I fully believe that they are, but they are not all clearly obvious at first sight. The fruit is not always on the outside of the tree, to be seen by the mere passer-by, but is often hidden among the leaves, and can only be discovered by the diligent seeker. The language of the original could not have been more aptly chosen than it has been, but, the wrong translation of some most important words, has given rise to great difficulties and mistakes. Blessed are they whose eyes the Lord has opened to see within the veil, for it is not given to all to know the mysteries of the Kingdom of God. As we know God, we know what His Word means, and what His deep purposes of love and wisdom are; and, in a similar way, as it was spoken to the men who were desirous of receiving their sight, it is said also to us—“**According to your faith be it unto you.**”—*Matt. ix. 29.* The darkness is not in the Scriptures but in ourselves, and none are so blind as those who will not see.

Men are generally so wedded to their own pet theories, that they do not make sufficient allowance for the judgment of others. They are too apt to translate the Popish maxim, *Extra Ecclesiam nulla salus*, in their own way—“Unless you think with me there is no hope for you;” but this is all wrong; there is no monopoly of infallibility

with any one on earth. We must give and take. I myself have learned something from the supporters of both the Eternal Punishment and Destructionist side of the question, and I hope that they also may learn something from me as to the Final Salvation of All, for, though I do not consider they have got the truth, there are some elements of truth in their theories, which we, who hold what has been called "the Larger Hope," should not overlook. God is Justice as well as Love, and will assuredly punish the transgressors of His laws, and the loss which the sinner, who wilfully rejects Christ here will suffer, will be one which, although he himself is saved, will last throughout Eternity.

LADY CAMPBELL. I do wish, Mr. Culross, that my dear sister-in-law could have heard you speak thus. She is a good Christian, but shrinks from investigating the subject of Final Salvation for All, as she is afraid it would open the door to licentiousness. I am sure the way you teach it does not do so in the very slightest degree.

REV. JOHN CULROSS. I am positive that it does not, Lady Campbell, for, although it testifies that God is Love, it also proclaims the just punishment of sin in a manner which the other theories fail to do. One can imagine a sinner going on in his iniquities if he be assured, as the Destructionists tell him, that, after a temporary punishment, his life's brief candle will be at last put out for ever. Then, as to the threats of endless torments, spoken of by those who hold Eternal Punishment, they are too horrible, and too unjust, to be believed at all, by any one who honestly endeavours to consider the Scriptural Character of God, and what Eternity is; and the consequence is, that either concealed or avowed Infidelity is now prevalent almost everywhere. Punishment, in order to be effective, must be

certain, and it must be just—fairly apportioned to the sin ; but, there is no proportion whatever, between the sins of a finite life and the punishments of the infinite Eternity. The merciless injustice, attributed to God in such a case, shocks all sense of propriety, and prohibits all true belief. Right punishment should be to reform the offender, and not to make him worse, and should be inflicted not in anger but in love, its main object being to remedy the wrong in those who offend. Our blessed Lord, in His wise teaching, apportions the punishment to the sin, many or few stripes as each case demands.—*Luke xii. 47, 48.* The doctrine of the Ultimate Salvation of All is the only one in which this principle can be effectively carried out, and a right apprehension of it would be the greatest deterrence from sin.

MR. MUIR GILLESPIE now rang the bell for the servants to come in to family worship. Mr. Culross read the 12th *Chapter of John* from the 20th verse and afterwards requested Stewart to close with prayer, which he did in the fulness of a loving heart. Refreshments were then brought in, and the company were loathe to part, for Sir Alexander and Lady Campbell and Mr. and Mrs. Culross were to leave Luncarty House after breakfast next morning.

CHAPTER XIV. MAXWELL'S CONVERSION.

PERSONS REPRESENTED—

ERIC F. STEWART.

THOMAS MAPLESON.

SIR ALEXANDER *and* LADY CAMPBELL.

JAMES S. MAXWELL, Esq., *of Auchenard.*

SCENES—

Ardoch and Auchenard, Perthshire.

On Friday, 7th August, Stewart and Mapleson left Luncarty House, where they had spent a most enjoyable visit, and after arranging matters at the Railway Station Hotel, Perth, including the interchange of the books referred to, proceeded to Ardoch, the lovely seat of Sir Alexander Campbell, a few miles south-west of Perth. A hearty welcome awaited them there, and several of the neighbouring gentry had been asked to meet them at dinner, among whom, specially noteworthy, was young Maxwell of Auchenard. Lady Campbell spoke confidentially to Stewart about him, with the hope that he might do him some good. He had lately lost his father

suddenly, and, though that event had put him into possession of large landed estates, he was very miserable, for he had truly loved him, and he believed that now he was suffering the vengeance of eternal fire, and that he himself would soon be the subject of a similar doom. After dinner Stewart got into private conversation with him, but nothing that he could then say seemed to remove his melancholy. However, Maxwell asked him to visit him at Auchenard House next morning, which he promised to do with Mapleson.

On Saturday morning Sir Alexander and Lady Campbell drove Stewart and Mapleson to Auchenard, and they, going on to make a call on a friend at some distance, said they would come back for them after lunch.

Maxwell was in the library pouring over Edwards' *Hell Torments*, and appeared to be the very personification of misery, even as if, like Milton's Satan, he could say, "Myself am Hell."

MAXWELL. Pleased to see you, friends, though I'm afraid that's not saying much; but anything to direct my thoughts from myself is a blessing.

STEWART. Well, Maxwell, we've come in hope of cheering you up a bit. Mapleson and I have been as unhappy as you seem to be, but we're as merry as crickets now.

MAXWELL. What! have you both been miserable? I cannot understand it: you look as if care had never ruffled your brows.

MAPLESON. Ah! but, as Goldsmith said, "Men were deceivers ever," and, I suppose, we are no exception to the rule.

MAXWELL. This is an enigma to me.

STEWART. We were almost in despair. The rain falls in torrents on the parched cornstalk, which looks sorely bedraggled for a time, as if its very life were gone, but the sun at last shines out in his glory, and dries up every appearance of the storm. Yet the effects of the rain remain, for the stalk expands more luxuriantly than ever; so our troubles turned out to be our truest blessings, and so yours, I hope, will prove to be to you.

MAXWELL. But your troubles were only imaginary; mine are real.

STEWART. Nay: our troubles were as real as the rain was real to the corn, and we were bowed down under them as the stalk was to the earth, fearing we were lost for ever.

MAXWELL. Lost for ever! That's just what I fear for my poor father and myself; I feel that the vengeance of an angry God is pursuing us for our sins, and that we shall suffer, as the Catechism tells us, "the pains of Hell for ever."

STEWART. Do you ever read your Bible, Maxwell?

MAXWELL. Often, but what's the use? It is there I find my condemnation, "tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile."—*Rom. ii. 9.*

STEWART. And do you know Greek?

MAXWELL. I ought to know it well, for I have been long enough at it, but I was a careless scholar, and I can do little more than read the New Testament with the help of a Lexicon.

STEWART. I am glad that you can do as much as that: do you remember what *ho Theos agapē estin* means?

MAXWELL. God is Love.

STEWART. Right. This is God's essential Character ; this is the key which opens the lock of every chapter in the Bible, and every difficulty we meet with in our daily lives. This is the foundation of God's dealings with all His creatures for time and for eternity. Did you ever look at God in that light before, Maxwell ?

MAXWELL. Never, Stewart ; I have always regarded Him as a holy, strict, awful Being, saving the few Elect and damning the mass to all Eternity ; and as neither my father nor I seem to be of the number of the Elect, that is the reason of my hopeless sorrow.

STEWART. Such thoughts, dear Maxwell, are simply the outcome of the Creed in which you have been brought up, in which I myself was cradled, and which nearly drove me mad ; but that Creed is at utter variance with the Bible Character of God, which is *ho Theos agapē estin*.

MAPLESON. I know that God is Love, and that I never would have loved Him unless He had first loved me.

MAXWELL. But how can God be Love, if He decrees the vast majority of His creatures to writhe in Hell for ever ?

STEWART. He never could be Love if He had decreed such monstrous iniquity, but He never did so ; He could not, from His essential nature, ever do so. It is only man's perversion of Scripture which supposes Him to be the most merciless Being in the universe.

MAXWELL. And do you really mean to say that God never decreed the greater part of His creatures to be damned through all Eternity ?

STEWART. I really do mean to say plainly, solemnly, and positively that God never decreed the greater part of His creatures to be damned through all Eternity. On the con-

trary, He has determined, from all Eternity, the Ultimate Salvation of every one of His creatures.

MAXWELL. But what evidence have you that you are right? Our parsons tell us a very different tale. I have heard them say that the torments of the damned will last for ever and ever.

STEWART. I quite believe you have; but did you ever chance to dine with any of them after having made such assertions in the pulpit?

MAXWELL. No, I never dined at a manse on a Sunday. But what of that?

STEWART. I have often done so—at my own father's, as well as at some other manses, after hearing such statements, and I have seen the ministers enjoying their dinners as heartily, and their tumbler of toddy after it as composedly, as if Hell did not exist at all. Now, what can you make of that?

MAXWELL. I really don't know; I never thought of it before.

STEWART. Well, the only way that I can account for it is that, without examination, they preach as a duty, as being a part of their Church's Creed, a doctrine which they really cannot believe, for, if they did, and possessed the common feelings of humanity, they could never have a moment's happiness on account of their anxiety about others, to say nothing about themselves, should it so happen that their own practice does not come quite up to their preaching.

MAXWELL. So, in fair reasoning, I would think also. I know, that if I saw a group of children playing on the brink of a precipice, I could never rest till I got them out of their danger, and the gulf of Hell is infinitely worse than that. But, don't you believe there is a Hell, Stewart?

STEWART. Of course I do, but I do not believe in its eternity, for there is no Scripture for that, and I don't believe that there is any sinner in it yet, for the first time we hear of its actually being put into use is at the Second Coming of Christ, when the Antichrist is cast alive into it along with the False Prophet.—*Isa. xxx. 33; Rev. xix. 11—21.* The ultimate state of people is not fixed at death, because they then go into an Intermediate State called Hades, which is parted into two great divisions for the good and the bad, as our Lord teaches in the Parable of the Rich Man and Lazarus.—*Luke xvi. 19—31.*

MAXWELL. But what proof can you give that God intends, as you say, to save us all at last?

STEWART. The best proof of all is that given in the Bible from the Character of God Himself. It is written, "**God is Love.**"—*1 John iv. 8, 16.* To suppose that a Being, Who is infinitely good, could create any creature except for good, is a gross libel against God, and an insult to common sense.

MAXWELL. But can you give me one text from Scripture to show that all men will eventually be saved?

STEWART. Certainly; I can quote a score, if you like. I'll give you a few now.

"God sent not His Son into the world to condemn the world, but that the world through Him might be saved."—*John iii. 17.*

"For as in the Adam all die, even so in the Christ shall all be made alive."—*1 Cor. xv. 22.*

"God was in Christ reconciling the world unto Himself."—*2 Cor. v. 19.*

"And having made peace by the blood of His Cross, by Him to reconcile all things unto Himself, by Him, *I say*, whether *they be* things in earth or things in heaven."—*Col. i. 20.*

"This is good and acceptable in the sight of God our Saviour, Who willetteth all men to be saved and to come unto the knowledge of the truth. For *there is* one God and one Mediator between God and men,

the Man Christ Jesus, Who gave Himself a ransom for all, to be testified in fitting times."—*1 Tim. ii. 3—6.*

"He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."—*1 John ii. 2.*

MAXWELL. Stop, Stewart, that will do. What a fool I must have been not to have noticed the drift of these passages before!

STEWART. Not a whit more so than I was myself, and Mapleson and thousands more, who receive what they hear from others as gospel, being too lazy to investigate for themselves whether the matter spoken of be true or not.

MAXWELL. Then why does our Shorter Catechism confine Salvation only to the few Elect?

STEWART. Simply because the compilers of that Catechism took their theology from Augustine and Calvin instead of from the Bible itself; and so the Word of God in these last days, as it was in the times of the Pharisees of old, has been made of none effect by the traditions of the Elders.—*Matt. xv. 6.*

MAXWELL. Do you believe so also, Mapleson?

MAPLESON. I do, as decidedly as Stewart; and you may be sure that he is pretty stiff in his belief, for he gave up his intention of entering the Ministry of the Scotch Kirk, in consequence of the erroneous teaching of the Confession of Faith and Catechisms on this very subject.

MAXWELL. Bravo, Stewart! A man's belief must be worth something when he makes sacrifices for it. I wish we had more honesty in religion, for it seems to me that a man takes his Creed, as he takes his father's name, without asking questions.

MAPLESON. That's exactly what I did myself, and what most people do—the more shame to us, seeing the Bible is

open to all. But Stewart thought and searched for himself, and it was his thinking that made me think too.

STEWART. Do you ever feel yourself to be a sinner, Maxwell?

MAXWELL. A sinner, Stewart! What a question to ask of one who is the chiefest of all sinners. It is on account of my being such a sinner that I fear so much the horrors of an eternal Hell.

STEWART. Thank God that you know yourself to be such a sinner, for a knowledge of that fact is the first step for entrance into the life which is divine. You are quite right in supposing that sin, when unrepented, deserves punishment, and, as poor Burns naively put it—

“The fear o' Hell's a hangman's whip
To haul the wretch in order.”

MAXWELL. But it did not hold me in order, for, though I feared the punishment, I still committed the sin, and all my trying to be religious was as useless as trying to fill a wicker basket with water.

STEWART. Just so, and so it ever will be found by any soul that seeks to save itself apart from Christ, Who is our only Saviour; “**neither is there salvation in any other.**”—*Acts iv. 12.* Have you been at St. Kilda, Maxwell?

MAXWELL. Never; but I would like much to go, for its position and people are interesting.

STEWART. Then why don't you walk to it, or go in your carriage, or by rail?

MAXWELL. Why, man, don't you know that St. Kilda is an island, and that none can ever go to it but by boat?

STEWART. Could not a strong young fellow like you manage to swim to it?

MAXWELL. O dear, no ; it is many miles from the mainland, much too far for any swimmer to attempt ; besides, the tides there, I am told, are fearfully strong and contrary, so that, from that circumstance, it might well be called, like Iona, "The Isle of Waves," and thus it is utterly impossible for anyone to reach it except by boat.

STEWART. Well, my dear friend, there is no way of reaching Heaven but by Christ. All our self-righteous efforts, and all the sermons of the ablest preachers, and all the teachings of the best books ever written, will never of themselves bring us to that haven of peace. The only way is to get into the Lifeboat, which is Christ, for He only can bring us safely there.

MAXWELL. Ah ! I see the purpose of your question about St. Kilda now ; but how can a poor, wretched sinner like me get into this boat ?

STEWART. In the words of Paul I would answer,

"The Word is nigh thee, *even* in thy mouth, and in thy heart, that is, the word of faith, which we preach ; that if thou shalt confess with thy mouth that Jesus is Lord, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto Salvation."—*Rom. x. 8--10.*

MAXWELL. How simple ! I thought there must be some great thing for me to do, which would show that I was among the number of the Elect.

STEWART. You are not the only one who labours under that mistake. Naaman long ago made the same blunder till he discovered that he had only to wash and be clean.

"The blood of Jesus Christ, His Son, cleanseth us from all sin."—*1 John i. 7.* "And by Him all that believe are justified from all things from which ye could not be justified by the law of Moses."—*Acts xiii. 39.*

MAXWELL. Is Salvation thus entirely free ?

STEWART. It is positively so; for God declares in His Word, “**By grace are ye saved through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast.**”—*Eph. ii. 8, 9.* Can anything be plainer than that? When, after true repentance, we have come to Christ, and received Him as our Saviour, it is our duty, as well as our privilege, to work for Him, for we are no longer our own, but His; wherefore we are told to glorify God in our body and in our spirit, which are His.—*1 Cor. vi. 20.* A good Christian, like a good fruit tree, brings forth good fruit; he does not work for his Salvation, but works because he has been already saved.

MAXWELL. But it seems too good news to be true that such a sinner as I, even though I repent of my sins, which, indeed, I really do, can have them all forgiven by simply trusting in the Lord Jesus Christ as my Saviour.

STEWART. This is just what the Gospel is—God’s Spell, or glad tidings, to the poor sinner who has no hope in himself. Look at the case of the malefactor on the cross.—*Luke xxiii. 39—43.*

“ All the fitness God requireth
Is to feel our need of Him.”

Jesus saith, “**Come unto Me all ye that are weary and heavy laden, and I will give you rest.**”—*Matt. xi. 28.*

Maxwell here burst into tears, and cried, “Lord Jesus, I come to Thee, for I am weary and heavy laden. I believe Thy promise that Thou wilt give me rest; pardon, for Thine own sake, all my sins, for they are very great. I thank Thee for the faith which takes Thee at Thy word, and trusts to Thy precious blood to cleanse me from all sin. Amen.”

MAPLESON. O God, I thank Thee that Thou hast saved Maxwell, as Thou didst save me, a poor helpless sinner, out of the fulness of Thy grace. He had no more to give Thee than I had myself, but "**a broken and a contrite heart, O God, Thou wilt not despise.**"—*Psa. li. 17.*

STEWART. O God, we thank Thee for this new instance of Thy gracious love in drawing our dear brother to Thyself. We do beseech Thee, for Jesus' sake, to keep him in Thine own strength; enable him to overcome all the wiles of the Devil, the world, and the flesh, and to walk worthy of Thyself unto all pleasing. Be very near and precious unto him from this time forth and for evermore. Amen.

When Sir Alexander and Lady Campbell called at Auchenard after lunch, as had been arranged, they were amazed to see Maxwell with such a radiant smile upon his face, and to hear him talking as merrily as if he had never known what sorrow was.

LADY CAMPBELL. You seem very happy, Mr. Maxwell; may I ask what has cheered you up so much?

MAXWELL. The Lord Jesus Christ, Lady Campbell. His blood has washed my sins away, and He has given me rest.

LADY CAMPBELL. I bless God for this good news.

SIR ALEXANDER CAMPBELL. The Lord has not been long about it, Maxwell, and He seems to have done His work thoroughly. Your time is your own; come over with us to Ardoch, and stay till Stewart and Mapleson leave. I expect my brother, with his wife and daughter, but they will not spoil our little coterie, for they are all Christians, though, I am afraid, they will think me to be rather heretical now.

MAXWELL. Thanks, Sir Alexander; it will give me real pleasure to come.

Maxwell then gave some orders to the servants, and the party soon left for Ardoch. On their arrival at the house, Lady Campbell, Stewart, and Maxwell went inside, while Sir Alexander and Mapleson drove on to the station to meet the expected visitors.

Maxwell was very desirous of having some conversation with Stewart, respecting the Future State, with reference to his father, and the opportunity was soon given, as Lady Campbell went to prepare for her company.

MAXWELL. I am most anxious, Stewart, about my dear father. He never recovered the shock of my mother's death, and died of heart disease suddenly within a year after her. He attended the Established Church, and was, outwardly, a moral man, but he made no pretensions to being religious. Do you think there is any hope of his salvation? I thought before I saw you that there was none, but, from what you said this morning, I begin to think there is.

STEWART. There is hope for him undoubtedly; aye, the certainty of his ultimate restoration, but, as to *when* that may happen, God only knows. That will depend on the time that may elapse before he repents in Hades of his sins done in the body, and puts his whole trust in the Lord Jesus Christ as his Saviour. I wish you had been at the late Discussions at Perth, when the subject of the state of the dead was brought forward.

MAXWELL. I wish I had, but I had no heart to go; I was so depressed about my father and myself. I would be glad if you could tell me something of what was said on that matter.

STEWART. I shall try and give you the pith of it; but we have no time now to go into the Scripture proofs which

were then given; yet you may be sure that I shall tell you nothing but what I believe to be in strict accordance with the Bible.

Men at death do not at once go to Heaven or Hell, as our Catechism teaches, but to an Intermediate State, which in the Old Testament is called *Sheol*, and, in the New, *Hades*. This place is divided into two great compartments, one for the Good and the other for the Evil, as you will find distinctly stated in the Parable of the Rich Man and Lazarus, related in the 16th Chapter of Luke. Lazarus was carried by angels to that part of Hades called Abraham's Bosom or Paradise, where the blessed are comforted; and the Rich Man went to another part, where he suffered torments, or, rather, as the Greek word *basanos* means, corrections given with a view to amendment. These two divisions in Hades appear, from what we gather from other Scriptures, to have sub-divisions, for we read of the pit, the lower Sheol, the outer darkness, the abyss. Judas also was sent into his own individual place. There are also, doubtless, many mansions in Paradise with various degrees of blessing.

God has an Election according to grace; that is, there is a certain number of His creatures whom He has chosen from Eternity to constitute the Church of the Firstborn or First-fruits, and who, as the Bride of the Lamb, will, at His coming, have peculiar honours and privileges, and shall judge both fallen men and angels. Those who are not included in this first special salvation are the vast majority, who will be brought in during the times of the Ages as soon as they yield themselves to Christ, and these will be the harvest of the Later-born. This explains that text of Scripture which has puzzled so many, "We trust in the

living God, Who is the Saviour of all men, specially of those that believe," meaning, by the latter, those who in this present life believe on Him and become a portion of the Church of the Firstborn. The Later-born, when saved through Christ, will be happy in Him, but will never have the rich privileges of the Firstborn, for, as one star differs from another in glory, so also will it be in the resurrection of the dead.

MAXWELL. All this seems just and proper; but how are the dead to be dealt with by God in Hades? Does the Bible clear up the matter at all?

STEWART. It does, at least in a measure, to those who have eyes to see, but not to those who wilfully shut them, as, alas! so many do. It is evident to all that countless millions have died, since the time of Adam, who have never heard of the way of salvation through Christ. True Christians, even in our own day, are a mere fraction of humanity, as you may judge when you consider the Heathen nations now existing in China, India, Borneo, Africa, North and South America, and elsewhere; besides, the civilized Paganism of Christendom virtually leaves its followers very much as Heathens still, for Christianity without Christ is dead, as a body without a soul.

MAXWELL. Are you not rather hard on professing Christianity, Stewart?

STEWART. Not a bit, Maxwell. It is as worthless, as far as respects salvation, as salt which has lost its savour. I would myself rather be an idolatrous heathen than a mere formal professor of Christianity, for my responsibility would in that case be far less. Our Lord tells us that unto whomsoever much is given of him shall be much required.

MAXWELL. It is too awful to contemplate these innumerable millions being sent to eternal torment, or even being put out of existence, for they had no hand in bringing themselves into this world.

STEWART. It is. Such treatment would utterly belie the Character of God as regards His Love, His Justice, and His Power. For God's glory all things were and are created, and what glory would accrue to Him by keeping any of His creatures in endless pain, or by dooming them to annihilation? His glory would never be manifested by Love so loveless, by Justice so unjust, and by Power which betrays such weakness. It does not require much logic to prove that eternal pain implies eternal sin, and eternal sin would involve eternal reproach on Christ, inasmuch as the object of His coming into this world, which was TO PUT AWAY SIN, would thus be frustrated. Scripture teaches that Christ is the Propitiation for our sins, and not for ours only, but also for the whole world. So, if people do not hear the Gospel of Propitiation here, it is, of course, necessary for them to hear it in Hades, for otherwise that Propitiation would not be ecumenical, as Scripture declares it to be. Our Lord was manifested to abolish sin by the sacrifice of Himself, and, if sin be not completely abolished, it is evident that the sacrifice of Christ would be an eternal failure. But a failure it cannot be, for Christ solemnly asserts: "**A**nd I, if I be lifted up from the earth, will draw all unto Me," and God declares:

"Look unto Me, and be ye saved, all the ends of the earth, for I am God, and *there is* none else. I have sworn by Myself; the word has gone out of my mouth, and shall not return, that unto me every knee shall bow, every tongue shall swear."

MAXWELL. I begin now to perceive a purpose in death—even that it is intended to be as an entrance to life, especi-

ally for those who do not in this world receive Christ as their Saviour. For if, as the Scripture tells us, all creatures are created for God's glory, and if His glory is not displayed in them here, it is obvious that it must be so in the hereafter, otherwise the Word of God would be proved to be untrue, and it is certain that no glory could accrue to God by tormenting any of His own creatures for ever and ever.

STEWART. Exactly so. You now see the rift in the clouds, and the light breaking through the darkness. It is through death that Christ came "to destroy, (literally to render without work), him that hath the power of death, that is, the Devil, and deliver them who, through fear of death, were all their lifetime subject to bondage." Without Christ's death no creature could ever have been saved, "**for to this end Christ both died and lived, that He might be the Lord both of dead and living.**"

It is true, also, that death is the means of bringing life to untold millions who have never in this world heard—or who have only in an indistinct manner heard—the Gospel of Salvation, which the Angels of the Lord told the Shepherds, at the birth of Christ, would be "good tidings of great joy, which shall be to all people." How could these millions hear the Gospel without a preacher, for to the vast majority, while on earth, a preacher was never sent? God never condemns anyone without a fair trial, and, if the Gospel has not been proclaimed to any of His creatures in this world, it will assuredly be so in the world to come, as is declared by the Holy Ghost through the Apostle Peter: "**For, for this purpose was the Gospel preached, even to the dead, that they might be judged, indeed, according to men in the flesh, but may live according to God in the spirit.**"

MAXWELL. Is that text really in the Bible, Stewart? I do not remember ever hearing it before.

STEWART. Oh, yes; it's in the Bible sure enough—*i Pet. iv. 6*—but to most people it is like the long words which the old woman of the story could not read, so, when she met with them, she simply skipped them, saying to herself, “Pass over.” It is not likely you would ever hear this passage mentioned by Presbyterian parsons, as it cuts so sharply against their grain; the reason of their “pass over” being—“This statement is too improbable for belief,” such preaching to dead persons not being dreamed of in their philosophy, though the fact is that, in the original, the words are as plain as A B C, and are not disputed in any of the manuscripts known.

MAXWELL. I call such treatment of God’s Word most reprehensible. But how is the Gospel to be preached in Hades?

STEWART. Who the preachers to the dead may be—whether departed saints, or converts from Hades itself, or angels, or even Christ Himself, or the Holy Ghost by inward appeals to the heart—we cannot of course know, because this has not been revealed. Probably it may be by various methods, for men differ in character and temperament, and may require to be dealt with in special ways. We know that Christ Himself preached to the spirits in prison who were disobedient in the days of Noah, and it is not difficult for the King to devise means to restore His banished, so that I am quite content to let the particular manner of man’s conversion there remain under God’s control, being fully persuaded that He orders all things well, and that what He has promised He most assuredly will perform. He has very wisely hidden from

us the secrets of the Unseen State, for, if they had been opened plainly, the knowledge of them would, doubtless, unfit us for the duties of this work-day world; but He has given us hints to which we would do well to take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in our hearts.

MAXWELL. It strikes me, however, that an objection might be raised by some against teaching the salvation of sinners after death, namely, that men might live carelessly here if they knew that they would be saved afterwards. What would you say to that, Stewart ?

STEWART. I would say, that the objection might be honestly made by those who know something of the depravity of the human heart, but to whom the abounding of Christ's grace in redemption has not been fully revealed; for it is not given to all to know the hidden mysteries of the kingdom. And I would also say that those, who would make an expected salvation in another world a ground for sinning in this, are the most egregious fools alive, for their punishment would not only be very great, but their position in Eternity would be incomparably less glorious, than if they had in this present life accepted Christ as their Saviour, and enjoyed the blessed privilege of having their names enrolled among the Church of the Firstborn. God is absolutely Just as well as infinitely Good, and correction will be meted out to each sinner in exact proportion to his sins and opportunities, and he shall not depart from the prison until he has paid the uttermost farthing.

MAXWELL. Your explanation is to my mind perfectly satisfactory in answer to the objection raised, but do you really think that the souls of the unsaved in Hades will be

in such a state, as that they will be capable of attending to the Gospel which may be to them proclaimed there?

STEWART. The best answer to that question is the fact of our Lord having preached to the spirits in prison, recorded in *1 Pet. iii. 18—20*, which He certainly would not have done had they not have been in a condition to understand His preaching. Nor, again, would the reason for preaching to the dead, stated in *1 Pet. iv. 6*, have been given, had such statement not been a truth, recognising the ability of the departed to appreciate the glad tidings of salvation. It seems to me that, when the soul is freed from the vicissitudes of time, and all the trammels that bound it to this present world, it will be in a better position to reflect upon itself, and listen to the voice of conscience. It will then see things in their reality, and be more ready to condemn its transgressions of the past. It will then learn that there is nothing to be gained by sin, but that blessing will follow true repentance. And who can doubt—save those, perhaps, who have become hardened by the petrifying teachings of Calvinism—that the Holy Spirit, which pleads with us here with groanings which cannot be uttered, will also breathe on the troubled souls of sinners in Hades, and draw them to Him, Who “is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them”? Yet I quite believe that, as the heart is prone to evil, and the will is practically free, and as God will only accept willing subjects, there will be some souls in Hades who will still resist the influence of the Holy Spirit there. Such will have to go through the Lake of Fire, and dreadful will their sufferings be. Still, even out of that there will be deliverance, although with greatly diminished blessing, for it is written that death, the last

enemy, which doubtless means, "The Second Death," will ultimately be disannulled.

MAXWELL. Thanks: you have quite removed that difficulty also; but I have one more question to ask. You cannot imagine how I long for my dear father's happiness; he is before me continually; would it be wrong for me to pray for him? In fact, *entre nous*, I have prayed for him already.

STEWART. In this matter, dear Maxwell, I deeply sympathise with you; your desire evidently springs from a loving spirit, and, like the old Roman, I feel that I too am a man, and nothing belonging to humanity do I consider alien to me. Many of the early Christians prayed for their dead, as is still proved by the inscriptions in the Catacombs at Rome, and the Jews have done so from the times of the Maccabees at least, if not long before, and do so still. It is understood by those, whose judgment in the matter is considered well worthy of regard, that, in the days of our Lord's sojourn on earth, prayers for the dead were offered in every Synagogue, and, though He sternly rebuked the traditions of the Scribes and Pharisees, He never uttered one word of protest against this custom. Yet, for my own part, I dare not teach its practice, because the Scriptures do not, although several Protestant commentators, such as Bengel, Ellicott, and Alford, cited by Dean Plumptre in *The Spirits in Prison*, think that Paul prayed for his departed friend, Onesiphorus, in *2 Tim. i. 16—18*, his prayer for him, "**The Lord grant unto Him to find mercy of the Lord in that day,**" being distinct from that offered for his household.

The reason, I believe, why the Scriptures are silent on this point is because it is liable to such flagrant abuse, as

has, indeed, been proved to be the case in the Romish Church, where it has been prostituted to the vilest purposes. The human heart is not to be trusted ; when men prayed for the dead it was not long before they began to pray to the dead, and invoke saints and angels—a most dangerous error, which, in many cases, has completely set aside the intercession of our blessed Lord. But while, for the reason given, I cannot counsel prayer for the dead as a Scriptural doctrine, I cannot blame your honest desire for your father's well-being, and I feel assured that our loving God will hear your cry, for He is infinitely more compassionate than the most compassionate of all His creatures. He loveth to be gracious, and His tender mercies are over all His works.

The carriage now drove up to the house with the visitors, and the conversation on the interesting topics which Stewart and Maxwell had been discussing ended.

CHAPTER XV. HADES AND THE ATONEMENT.

PERSONS REPRESENTED

ERIC F. STEWART.

THOMAS MAPLESON.

SIR ALEXANDER AND LADY CAMPBELL.

REV. DAVID, MRS., AND MISS CAMPBELL.

JAMES S. MAXWELL, *of Auchenard.*

SCENE—

Ardoch, Perthshire.

The Rev. David Campbell was a younger brother of Sir Alexander, and a Minister of the Established Church of Scotland at Ochtertyre. He was a true Christian and a scholar, and highly respected by the Evangelical party. He had now come to supply, for two Sundays, the pulpit of his brother-minister at Braco, who was away for his holiday, and he was glad of the opportunity of paying, with his wife and daughter, a promised visit to Sir Alexander and Lady Campbell at Ardoch.

Mrs. Campbell was a good specimen of a minister's wife—devout, active, and pleasant in manner,—and her daughter Jessie, a very attractive girl of two and twenty, was well worthy of such excellent parents.

After dinner the whole party retired to the drawing-room.

SIR ALEXANDER CAMPBELL (addressing his brother). I know, David, that you ministers have a habit of keeping very much to yourselves on Saturdays, but I hope you may be able to remain with us here to-night, instead of going to your study, and assist us by adding your quota to “the feast of reason and the flow of soul.”

REV. DAVID CAMPBELL. I shall be very pleased to stay with you, for, with God’s help, I doubt not I shall be quite ready for to-morrow’s services.

LADY CAMPBELL. I am so glad that you can be with us David; we are a terrible lot of heretics here, and I want to make you one also. I got Alexander to attend the late Discussions at Tanner’s Hall, and he is now as stiff against Eternal Punishment as I am myself.

REV. DAVID CAMPBELL. Ah! but all your stiffness, and his combined, won’t alter the statement that some “**shall go away into Everlasting Punishment**,” as we read in *Matt. xxv. 46*.

SIR ALEXANDER CAMPBELL. I know, David, that you are well up in Greek, so I shall ask our friend Mr. Stewart to answer on my behalf, from the original, the difficulty which our authorized translation of this passage presents.

REV. DAVID CAMPBELL. I shall be very pleased to hear what Mr. Stewart may have to say on the subject. I confess I have not studied it in the Greek, but I know that the English is plain enough.

STEWART. Permit me to read to you an extract from *The Purpose of the Ages*, as it explains in a small compass the usage of the word *aiōn* better, perhaps, than I could do it myself.

"The real meaning of the word *aiōn*, or age, is a portion of time, properly a continuous being, lasting as long as that particular thing to which it refers can or does last. Its adjective *aiōnios*, translated *everlasting*, or *for ever*, is of similar import. Let me give you a few examples to show the relative meaning of these words, that is, their meaning as they relate to or bear upon the particular subjects to which they refer.

"Thus, in *Philemon* 15, *aiōnios*, the very word which in our text is translated *everlasting*, refers only to the term of a man's natural life. Paul, writing to Philemon respecting his slave Onesimus, who had run away from him, and who had since been converted through the instrumentality of Paul, and was now returning to Philemon, speaks as follows:—'For perhaps he therefore departed for a season that thou shouldst receive him for ever.'

"In *Matt. xiii. 22*, *aiōn* signifies this present world. 'He also that received seed among thorns is he that heareth the word, and the cares of this world (or age) and the deceitfulness of riches choke the word, and it becometh unfruitful.'

"In *Mark x. 30*, *aiōn* means the world (or age) to come. 'But he shall receive an hundredfold now in this time, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions, and in the world (or age) to come Eternal Life.'

"Lastly, in *Rev. xv. 7*, *aiōn*, in the form of *eis tous aiōnas tōn aiōnōn*, into the ages of the ages, is applied to the life of God Himself. 'And one of the four living creatures gave unto the seven angels seven golden vials full of the wrath of God, Who liveth for ever and ever.'

"I would here remark that the use of the word *aiōn*, in connection with the life of God, appears to allude not to His absolute Eternity but to His being the God of the ages, those periods during which the Salvation of the Lost is to be accomplished. Thus, with reference to the Gospel Dispensation, He is called the *aiōnial* God, as we read in *Rom. xvi. 26*, 'According to the commandment of the everlasting (*aiōnion*) God, made known to all nations for the obedience of the faith.' In His essential Being God exists not only *eis tous aiōnas tōn aiōnōn*, for the ages of the ages, but *eis tō panteles*, for evermore. He lives, as declared of Christ in His Melchisedec Priesthood, *kata dunamin zōēs akatalutou*, 'after (or according to) the power of an endless (literally, indissoluble) life.'—*Heb. vii. 16*.

"The word *aiōn* by itself can never, by any possibility, mean Eternity, for the plain reason that it occurs in a great number of places in the *Plural* case. There cannot, of course, be ages of ages of eternities, for the very essential meaning of the word Eternity is that, in itself, it is

endless, and, therefore, only one ; but there can be, and shall be, ages of the ages of periods of time. Therefore *aiōnios* means simply ‘age-lasting.’”—*pp. 19, 20.*

The word for “punishment” in the passage quoted is *kolasis*, which derives its root-meaning from the pruning of trees, as shown in Liddell & Scott’s and other standard Greek lexicons, and signifies *punishment by correction*, that is, in order that the punishment may be for the good of those punished, as a tree is intended to be made better by its being pruned. The late Archbishop of Dublin, himself, (strange to say for a man of his learning), a believer in Eternal Punishment, shows in his well-known work, *The Synonyms of the New Testament*, the difference between *timoria* and *kolasis*. The prominent thought in the former is the *vindictive* character of punishment, while the latter has more the idea of punishment, as it has reference to *the correction and betterment* of him who endures it, and every Greek scholar must acknowledge that this criticism is strictly accurate. An apposite instance of this is cited from Aristotle in *Fortin’s Remarks on Ecclesiastical History*, Vol. I, p. 233.

“*Timoria* and *kolasis* differ, for *kolasis* is for the sake of the sufferer, but *timoria* for the inflictor.”

Here is another from Philo Judæus :—

“For though in themselves they seem odious, yet are punishments the greatest good to the foolish (*megiston agathon aphantousin hai kolaseis*), as medicines are to the diseased in body.”—*De Agricultura, Lib. i. opp. p. 193.*

We find, therefore, that these terrible words *kolasin aiōnion*, which have probably done more to establish the doctrine of Eternal Punishment than any others, simply signify, when we come to analyze their meaning, *age-lasting correction*. You will see at once the vast difference

between these two translations; the one cuts off all hope from the sinner; the other tacitly implies his restoration.

REV. DAVID CAMPBELL. Your argument, Mr. Stewart, with respect to the meaning of these two words in the original, is perfectly just, but, in this passage, the same adjective is used for the continuance of the felicity of the righteous as for the wretchedness of the wicked; so, if it be only *age-lasting* in the one case, it must only be *age-lasting* in the other, and what then could we say for the endless life of the saved?

STEWART. The expression "Eternal life," referred to in this passage, has been generally understood to mean everlasting existence in bliss, given to believers at death, whereas it would appear from Scripture that it begins in such during their present life. My own conception of the meaning of the word *aiōnios* coincides with that of the Rev. Andrew Jukes, as expressed in his *Second Death and Restitution of all things*, 3rd Ed. p. 64:

"The adjective *aiōnios*, founded on this word (*aiōn*), whether applied to 'life,' 'punishment,' 'redemption,' 'covenant,' 'times,' or even 'God' Himself, is always connected with remedial labour, and with the idea of 'ages,' as periods in which God is working to meet or correct some awful fall."

Aionian life is not mere duration, although of course it has that element in it; it is the spiritual condition of man's renewed moral being, effected in him through the true knowledge of God in Christ. It commences on earth, for, according to the words of the Lord Jesus, "**H**e that heareth **M**y word, and believeth on **H**im that sent **M**e, hath everlasting life, and shall not come into condemnation, but is passed out of the death into the life"—*John v. 24*; so also *John vi. 54, 57, et al.* Eternal life, therefore, is not something only to be bestowed

on us at death, but, as a divine gift, it has its origin here, as soon as we know God as the only true God, and Jesus Christ Whom He hath sent.—*John xvii.* 3. This passing out of the state of death into life may be instantaneous, or it may be the process of years. God's ways are various in bringing sinners to Himself, but let us be thankful, from the very depths of our souls, that He brings us at all. This *aionian* life is the life of God within us, *tēs zōēs tou Theou*—*Eph. iv.* 18; “Your life is hid with Christ in God”—*Col. iii.* 3—“that through these ye may become partakers of a Divine nature, *hina dia toutōn genēsthe Theias koinōnoi phuseōs.*”—*2 Pet. i.* 4. We, therefore, who believe, live in the one Eternal Good, which is God.—*Matt. xix.* 17. This life begins when our *pneuma* or spirit is born from above—*John iii.* 3; then the husks, which enwrapped the natural man, drop off, and the quickened seed of the spiritual man springs up into the resurrection life of Him Who is “**the Resurrection and the Life.**” This blessed truth is specially unfolded in the writings of the Apostle John; see, e.g., *John v.* 24; *vi.* 47; *xi.* 25, 26; *i John iii.* 14, 15; *iv.* 12—16; *v.* 11—13.

Permit me also, Mr. Campbell, as you are a Greek scholar, to observe that, if you maintain that the antithesis of *aiōnios* in the two clauses of *Matt. xxv.* 46 demands identity of interpretation, you are in fairness bound, on your own principle, to acknowledge that the *hupotagē*, “subjected,” in *i Cor. xv.* 28 means a *willing, filial subjection* in the first clause as well as in the second: the reconciliation of Christ thus embracing all, as it is written, “**God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.**”—*2 Cor. v.* 19.

Were the endless life of the righteous to depend on this text of *Matt. xxv. 46*, I confess that its endlessness could not be proved, but, thank God, it does not rest on that, for their never-ending life in bliss is declared over and over again in other passages of Scripture, of which I shall quote a few in proof:

"Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."—*Luke xx. 36*.

"Because I live, ye shall live also."—*John xiv. 19*.

"For I am persuaded that neither life, nor death, nor angels, nor principalities and powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—*Rom. viii. 38, 39*.

"For our citizenship is in heaven, from whence also we look for the Saviour, our Lord Jesus Christ, Who shall change our body of humiliation that it may be fashioned of like form with the body of His glory, according to the working whereby He is able even to subdue the all things unto Himself."—*Phil. iii. 20, 21*.

"Wherefore we, receiving a kingdom which cannot be moved."—*Heb. xii. 28*.

"God sent His Only Begotten Son into the world, that we might live through Him."—*1 John iv. 9*.

REV. DAVID CAMPBELL. These passages certainly seem sufficient to prove your point, but I never read *Matt. xxv. 46* in such a light before. There is, however, a great difficulty with me, as regards the Ultimate Salvation of All, arising from the freedom of the will; I refer to the tendency which there is to the permanence of evil character, and, as long as character continues to be evil, so long would punishment be deserved. We frequently find in this world souls so completely debased, that they seem to be incapable of being raised from the depths of hopeless depravity into which they have sunk; and may not this be the case with many in the eternity beyond? Where can we draw

the line of the will's hostility to God? At all events, even if such are not to live in torment for ever, according to the Orthodox theory, may we not gather from the statement made in the Second Epistle of Peter that they “shall utterly perish in their own corruption”?—*2 Pet. ii. 12.*

STEWART. Your argument, Mr. Campbell, I allow is fairly put, and it would be strong, were only two postulates granted, namely, that man is in himself immortal, and that the will is absolutely free; but both of these premises I deny, for the following reasons:—

1. Man is not in himself immortal, for, if he had been, he would never have died at all; but, in consequence of the entrance of sin, he does die, which shows that he is not naturally immortal. The Bible always describes him as being mortal—*Job. iv. 17*—and never as inherently immortal. In truth, no creatures whatever, not even Michael the Archangel, nor Gabriel, who stands in the presence of God, are indefeasibly immortal, for such, having been created, possess only a derivative life. The Scriptures distinctly tell us that God “only hath immortality”—*1 Tim. vi. 16*—*athanasian* (deathlessness), which also implies, with respect to Him, Self-existence, as it is written, *Ho Pater echei zōēn en Heautō*, “The Father hath life in Himself.”—*John v. 26*. Man’s immortality is a gift bestowed on him by God through the Lord Jesus Christ, the Inspoken Word, “the true light which lighteth every man coming into the world.”—*John i. 9*. We thus become “the offspring of God,” “in whom we live and move and have our being”—*Acts xvii. 28, 29*—although we have not the privilege of being acknowledged as sons and daughters until we believe in the name of Jesus, and separate ourselves from sin.”—*John i. 12*; *2 Cor. vi. 17, 18.*

2. The will is not absolutely, but only relatively, free, as is proved by its capability of being influenced by good or evil. Its freedom is necessarily limited, for, it would be ridiculous to suppose, that it could successfully act for ever in defiance of God Who gave it being. As soon might the clay refuse submission to the potter's power. "**Every kingdom divided against itself is brought to desolation**"—*Matt xii. 25*,—but God exists for ever in His own unquestioned sovereignty, "**and none can stay His hand, or say unto Him, What doest Thou?**"—*Dan. iv. 35*. Still, the will, without doubt, is sufficiently free to attest its moral responsibility under every conceivable circumstance, so that, in common parlance, it is generally called so, as we all well know that we are not mere machines. A writer in *The Times* appositely defines decision as "**the science of alternatives,**" and there is not a rational man living, who does not feel that he has liberty of choice in thought, word, and deed, though too often, alas, his choice may be determined in the wrong direction. This sovereign control, this restraint, so real yet so imperceptible; this wheel within a wheel, although a fact, is a mystery beyond human comprehension. We act as if we were wholly independent, but, as the Poet wisely says,

"**There's a divinity that shapes our ends,
Rough-hew them how we will.**"

Your argument, therefore, for the eternal continuance of any creature in evil, fails through the fallacy of these two assumptions — self-existing immortality and absolute free will. Man's immortality, not being intrinsically his own, but only a gift conferred, his life could be forfeited were God pleased to take it away. Man's will, being only limited in freedom, has not the power of determining that

he will sin for ever, a decision which, could it be carried out, would entail upon him ruin without remedy, because such a determination would be antagonistic to the irreversible design of God, “Who willeth all men to be saved.”—*i Tim. ii. 4.*

REV. DAVID CAMPBELL. But, Mr. Stewart, if absolute free will would be so dangerous to the creature, would not limited free will be so also—though in a lesser degree? and, if so, why should it be permitted at all?

STEWART. The answer to that question is not, I think, hard to find. It is bestowed because God wishes the creature to be brought into complete unison with Himself, and this could never be accomplished without the creature's willing consent, which, of necessity, requires a certain freedom of will. In the Temple of Solomon there were costly stones prepared with the utmost care, grand cedars from Lebanon fashioned for use with consummate skill—yea, the whole house was overlaid with gold—(*i Kings vi.*) But neither the stones, nor the cedars, nor the gold could raise one note of praise to Him Who brought them into existence. That could only be done by the living worshippers who, in the freedom of their wills, poured forth their thanksgiving unto the King of Glory.

REV. DAVID CAMPBELL. What you say, Mr. Stewart, seems perfectly true; but is there not another side to the question to be considered? I mean the entrance of evil into the world through the free will of the creature.

STEWART. Let us look at it; truth is never afraid of the closest scrutiny. When God formed the creature He knew that sin would enter into the universe, because the creature could only be created fallible, for, to be infallible, would require to be as God, Who alone is perfect, so that creatural

perfection is an impossibility. Being made, therefore, fallible, he was, of course, liable to lapse from the rectitude in which he was created, and the liberty of will was given to him by which he might stand or fall, but with the wise and merciful provision that it had its limitation, so that, should he fall, he might not be beyond recovery. And, in order to make his recovery certain, out of the fulness of His love for the creature, God gave His Only Begotten Son to be his Saviour, "**Who verily was foreordained before the foundation of the world.**"—*1 Pet. i. 20.* Without a certain liberty of will, the creature would be only a kind of barrel-organ, fitted to play his little tune to order, without one thought of faith, one ray of hope, or one spark of love. So this liberty was given — sufficient for all practical purposes, but with a limitation beyond which the will could not reach.

It is from not seeing this necessary restraint of will, and, by considering as true, certain texts of Scripture which have been completely mistranslated and misunderstood, that the so-called Orthodox insist that all who are unsaved in this present life will receive punishment for all eternity. Now, just think what this theory implies. By far the greater number of God's creatures doomed to everlasting misery; the dethronement of Good from Heaven; the enthronement of Evil in Hell; the anarchy of the universe; the utter collapse of all that is holy and beautiful and true; and the eternal chaos of all that is cruel and detestable and false. Do not suppose that I am using exaggerated language; I am speaking calmly and deliberately, after long-continued study of the subject, and I do not doubt that any one who, with an unbiassed mind, honestly considers the matter, could arrive at any other conclusion.

REV. DAVID CAMPBELL. That is a most formidable indictment against the theory of Eternal Punishment, and really, when one begins seriously to contemplate the terrible consequences which might follow, should it come into actual operation, it would seem too dreadful to be true.

STEWART. It would; but, God being what He is, its accomplishment is an utter impossibility. God, the only Creator, being, from His essential nature, Love—*1 John iv. 8, 16*—the only Good One—*Matt. xix. 17*—could only have created His creatures for good. Had He endowed even one of them with a faculty capable, as absolute free will might be, of leading him to never-ending misery, that act would invalidate His own Character for goodness. But this aberration could never happen, because, “**as for God, His way is perfect**”—*2 Sam. xxii. 31*; “**He cannot deny Himself.**”—*2 Tim. ii. 13*. On the contrary, He declares that all souls are His—*Ezek. xviii. 4*—that unto Him every knee shall bow and every tongue shall swear—*Isa. xlv. 23*—which, of course, would not be the case were even one soul permitted to continue in endless rebellion against Him. His eternal purpose is to put away sin—*Heb. ix. 26*—and, in the fulness of the times, to head up together “the all things” in Christ—*Eph. i. 10; iii. iv. 8—10*—although, before that blessed result is reached, many, through the perversity of their wills, may have to undergo a very protracted training in the saddest schools of sorrow and suffering.

Further, the length of time, given for repentance in this world, is very brief in comparison with the periods of the ages to come, and it is not improbable that, when the soul is taken from the temptations to which it is subject here, it may be more ready to listen to the warnings granted to it

in the hereafter. It will then see things in their reality, learn the exceeding sinfulness of sin, and find that there is no escape from its punishment until it has been abandoned. It is not safe, therefore, to argue, as you presume, that the permanence of evil character in certain souls in this world must necessarily be continued in another sphere, because the conditions in which they are placed are entirely different. I admit that some, in the obstinacy of their wills, owing to the extreme depravity of their hearts, will reach far greater depths of sin than others, but I most fully believe that, even in the very abyss of Hell, there are bounds to evil which the creature can never pass. "**Hitherto shalt thou come, but no farther, and here shall thy proud waves be stayed.**"—*Job xxxviii. 11.* God "is not willing that any should perish, but that all should come to repentance."—*2 Pet. iii. 9.*

It would certainly appear from the passage which you quoted from St. Peter, as also from the solemn words of our Lord Himself, "**Fear Him which is able to destroy both soul and body in Hell**"—*Matt. x. 28*—that there is an awful ordeal in store for those wicked persons who have to go through the Second Death. But we must remember that Destruction, however terrible may be the loss which it involves, is not Annihilation, and that the Father's love and power can reach even to those, whose misguided wills have brought them into the worst possible condition, "**for the Son of Man came to seek and to save that which was lost.**"—*Luke xix. 10.* The Holy Spirit can incline the heart, even in the agony of despair, to turn at last to Jesus, the Great High Priest, Who "is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make inter-

cession for them.”—*Heb. vii. 25.* The Lake of Fire is called the Second Death—*Rev. xx. 14*—and, as the Second succeeds the First, it must of course be the Second which is referred to in the passage where it is declared : “ **The last enemy that is to be done away is Death.**”—*1 Cor. xv. 26.* God proclaims, “ **Behold I make all things new.**” —*Rev. xxi. 5.* The whole Mediatorial Kingdom of Christ, having been brought into complete harmony with God, will be delivered up by Him to God, even the Father, that God may be All in All.—*1 Cor. xv. 28.*

REV. DAVID CAMPBELL. I thank you, Mr. Stewart, for your candid explanation of a very abstruse subject. I confess that I had not previously examined, as I should have done, the source of immortality, nor had I considered sufficiently the nature of the creaturely will, free yet limited, which, as you justly observe, is a mystery beyond human comprehension. Still, from the reasons you have given, its limitation seems to be incontrovertible. Truly “ **iron sharpeneth iron; so a man sharpeneth the countenance of his friend.**”—*Prov. xxvii. 17.*

LADY CAMPBELL. Permit me to read one verse of Scripture, of which I would be glad to hear a good explanation :

“ And it came to pass that night the angel of the LORD went out and smote in the camp of the Assyrians an hundred four score and five thousand, and when they arose early in the morning, behold they were all dead corpses.”—*2 Kings xix. 35.*

And I would ask, How can God be Love, and at the same time consign to Eternal Torment, as our orthodox theory teaches us, such a vast number of His creatures, who were brought into this world without any effort of their own, and were sent out of it by Himself without a moment’s warning?

MRS. CAMPBELL. My dear Mary, that is a terrible question. You must not judge God. “Shall not the Judge of all the earth do right?”—*Gen. xviii. 25.*

LADY CAMPBELL. Far be it from me to judge God, dear Ellen; I am only asking a question hard to be understood, which I would be glad if David or any one else can properly answer.

MISS CAMPBELL. O Aunt, dear, might not all these men have been very wicked, and, like the Canaanites, have filled up the measure of their iniquity, so that God could justly cut them down at once as cumberers of the ground?

REV. DAVID CAMPBELL. Ah! there is something deeper in the question than your reply brings out, Jessie. It is this—How can we reconcile the love of God to His creatures, with the fact of His suddenly sending so many of them to an eternal Hell, without their ever having heard of a Saviour? Would to God I could give a good solution of the difficulty, but I confess I cannot.

STEWART. As a young man, I feel diffidence in speaking on such a subject, before some so much older and so much more experienced than myself, but, if you will kindly permit me, I think I can give an answer which, at least, is satisfactory to me.

REV. DAVID CAMPBELL. Pray do so, Mr. Stewart; I am sure we would all be thankful to hear the passage rightly explained.

STEWART. God is Love, and He will vindicate His Character at last, though He permits it to be so fearfully maligned now. The slaughter of the 185,000 was doubtless a great judgment, but it was very small comparatively to the loss of life in the Deluge, when the inhabitants of the whole world were destroyed, with the exception of the

eight souls who were “**saved through water**”—
1 Peter iii. 20. We cannot suppose that the men, who came with Sennacherib, were worse than those living at the time of the Deluge, for we are told that then

“God saw the wickedness of man *was* great in the earth, and that every imagination of the thoughts of his heart *was* only evil continually.”—
Gen. vi. 5.

So let us take the far stronger case of the many millions drowned in the Deluge. It is well to test the validity of an argument by the most cogent points of opposition, for, if it can overcome these, we may be pretty sure that it is sound.

God made everything very good, but His creatures, having a limited free will, were fallible. They could not, indeed, be otherwise, for, were they infallible, they would be perfect as God, which is an impossibility. Man sinned, and God, in the riches of His grace, gave His Only Begotten Son to be the sacrifice for sin, so that He might thereby *put it away for ever*. This Atonement of Christ for sin is intended for all, and is able to reach the whole world—1 John ii. 2—but it was never meant to be effectual for all *at the same period of time*. Thus, while the Scriptures tell us that He gave Himself a ransom for all, they also declare that the *testimony is for appropriate times, (to maturion kairos idiois)*.—1 Tim. ii. 6. He “**is the Saviour of all men, specially of those that believe.**”—1 Tim. iv. 10. This means that the saints who in this world believe in Christ, and who are called “**the First-fruits unto God and unto the Lamb**”—Rev. xiv. 4—will have a far more glorious heritage than those who are saved afterwards, and are the After-fruits, or harvest.

Now, to come to the point, those destroyed at the Deluge were not relegated to an Eternal Hell, as our

Shorter Catechism teaches, nor will they at last be annihilated, as some called Destructionists suppose: but they were sent into Sheol, or Hades, the Intermediate State, there to be dealt with as God sees best. Thus *Psa. ix. 17* declares, “**The wicked shall be turned into Sheol, and all the nations that forget God.**” I am aware that in this verse the word “Sheol” has been rendered in our Authorized Version “Hell,” but this is an obvious mistranslation, as every Hebrew scholar knows. In Sheol, or Hades, the wicked receive correction and instruction, as we may gather from our Lord’s account of the Rich Man in Hades—*Luke xvi. 19—31*, but, while there, they also experience the long-suffering mercy of God, Who is “**not willing that any should perish, but that all should come to repentance.**”—*2 Pet. iii. 9*. However terrible, therefore, the judgment of the Deluge was to sinners sunk in depravity, their case was not irremediable, because we know from *1 Pet. iii. 19* that Christ Himself, after His Crucifixion, went in spirit and preached the Gospel to the spirits in the prison of Hades, who were disobedient in the days of Noah, and we may be certain that He did not preach in vain; for His mission was not only to preach good tidings to the poor in this world, but also to proclaim liberty to the captives, and the opening of the prison to them that are bound in Hades, as you will find by comparing *Luke iv. 18* with *Isa. lxi. 1*. People have wondered why the preaching of Christ should have been particularly directed to the disobedient of Noah’s time. It may, perhaps, have been to remind us that the wants of the inhabitants of the old world had not been forgotten by God, though so long a time had elapsed since their death, and these sinners, being, from the account given of them in *Gen. vi. 5*, the most

abandoned and hopeless of all, may have been singled out to show us that, if forgiveness can be extended to such, none else need ever despair.

Farther, the case of those lost in the Deluge is representative; and the fact of the proclamation of the Gospel having been made to them, the principle of such applies equally well to the 185,000 slain in the days of Sennacherib, and to all the untold millions of the heathen, Mohammedans, and the unregenerate of Christendom, who have possessed only a form of godliness, without knowing anything of its power. It cannot be otherwise, if we only calmly consider what God is—the only Good One, as infinite in His Love as in His Power—and believe His Word that "**the long-suffering of the Lord is salvation**"—*2 Pet. iii. 15*. He doth not willingly afflict the children of men, though He will not let the wicked go unpunished. And we should remember that His punishments are inflicted in love, in order that the soul of the sinner may be softened and repent, looking to the one propitiation for sin, the Lord Jesus Christ. "**For there is none other name under heaven given among men whereby we must be saved.**"—*Acts iv. 12*.

I feel assured, that the preaching of the Gospel to the souls in Hades, must commend itself to the judgment of every unbiased mind, when it takes into consideration the vast numbers of those who have never, in this world, heard the Gospel at all, and the many to whom it has only been imperfectly proclaimed. God is Just, and will condemn no one without giving a fair opportunity of hearing the Gospel of His grace. The question, asked by Paul in *Rom. x. 14, 15*, is as applicable as regards lost souls in Hades as it is to those on this earth—

"How then shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"

"The LORD is good to all: and His tender mercies are over all His works."—*Psalm cxlv. 9.*

We need not doubt that He can and will devise means to restore His banished; and that this is no fiction, no vain imagination of the mind, is proved by Scripture itself, where it is written—

"Wherefore, for this cause, was the Gospel preached even to the dead, in order that they be judged indeed according to men in the flesh, but may live according to God in the spirit."—*1 Pet. iv. 6.*

MAXWELL. I bless God for your testimony, Stewart. I have a good hope for my dear father now.

LADY CAMPBELL. The times of man's ignorance God winked at, doubtless intending that, in His own manner, He would reveal to the dead who need it the knowledge of the way of salvation.

STEWART. Exactly so, and we cannot believe that Paul, in his address to the Athenians, would have used such an expression as "**The times of this ignorance God winked at,**" or overlooked (*huperidōn*)—*Acts xvii. 30*—had it ever been meant that one soul should be doomed to everlasting punishment. The fact is that for a long period the plan of salvation was purposely hid from men, for, as respecting Israel, it is written, "**You only have I known of all the families of the earth**"—*Amos iii. 2*,—and again, regarding the Gentiles, Paul wrote:—

"According to the revelation of the mystery, which was KEPT SECRET since the world began, but now is made manifest, and by the Scriptures of the Prophets, according to the commandment of the everlasting God, made known to all nations, for the obedience of the faith"—*Rom. xvi. 25, 26.* See also *Col. i. 24—29.*

MRS. CAMPBELL. I am afraid, Mr. Stewart, that the preaching to the dead opens the door for Purgatory, which, as good Protestants, we are bound to reject.

STEWART. I would sooner, dear Mrs. Campbell, be laid in my grave than teach the Romish doctrine of Purgatory, but we must remember that that is only the vile misapplication of the great fact of the soul's survival in the Intermediate State at death. We know, assuredly, because the Scripture tells us, that the saved do not then go to Heaven, but into Abraham's Bosom, or Paradise, and that the unsaved are sent into another part of the Intermediate State, or Hades, as we learn from our Lord's Parable in *Luke xvi. 19—31*, where persons are dealt with as each individual case requires. The wrong-doing of the Roman Catholics concerning it consists in this, that, for the supposed benefit of the members of their own Church, (all other persons being ruthlessly assigned by them to Hell at death), they have turned Hades into a horrible limbo, flaming with fire and brimstone, into which the souls of their orthodox dead are cast; and they falsely pretend that, by payment of money, the prayers of their priests can mitigate the pains of the sufferers, and even in some cases, under certain circumstances, relieve them altogether. I know of one Church at Arenburg, Germany, (and I have heard of several others like it at Antwerp and elsewhere), at the entrance of which there is a kind of cage, about the size of a small room, in which are represented figures of men, women, and children writhing with horror-stricken faces in the flames of Purgatory. The object is to excite sympathy in the worshippers, and induce them to give money to the priests, to pray for the alleviation of the torments of their deceased friends, and remind them that they should thus make a proper pro-

vision for themselves before they depart from this present life. A more God-dishonouring and man-deluding lie was never conceived, except it be the teaching of the Confession of Faith respecting the doctrine of Reprobation, which decrees before they were born, and therefore before they had done either good or evil, that the vast majority of mankind shall endure the misery of eternal suffering, without even the chance of a purgation and subsequent release. It was Tetzel's Sale of Indulgences for the grossest sins—the natural outcome of this wretched doctrine of Purgatory—which was the principal cause of the Reformation in the time of Luther. The reaction against Purgatory was then so great that the Reformers, shocked at the infamous perversion of the important truth of an Intermediate State, as Scripturally shown, went to the opposite extreme of denying it altogether. I must, however, in this matter, except Calvin, who clearly taught the departure of souls at death, according to their state, into the two great divisions into which Hades was separated. We, the descendants of the Reformers, have, for the most part, been content to abide by their decision, and have not dared to investigate the question for ourselves.

MISS CAMPBELL. But did not Paul expect to go to Heaven at death? Surely it was no mere fancy that made him say, “**F**or to me to live is Christ and to die gain. . . . having a desire to depart and to be with Christ, which is far better.”—*Phil. i. 21, 23.*

STEWART. It was certainly no mere fancy, Miss Campbell, for Paul thus to speak; but he did not say that he was going to Heaven then; he was quite satisfied to be where Christ said the converted robber would be—in Paradise—*Luke xxiii. 43*—or, as He called it on another occasion,

Abraham's Bosom—*Luke xvi. 22*—where He stated that Lazarus was. Paul knew that he would be far happier there than on earth, and rejoiced at the idea of going there, for he believed the promise, “To him that overcometh to him will I give to eat of the Tree of Life, which is in the Paradise of God.”—*Rev. ii. 7*—but he also knew that he would not be glorified till the Resurrection, at the Coming of Christ, for, when the time of his departure from this world was at hand, he wrote to Timothy as follows :—

“ Henceforth there is LAID UP (*apokeitai*) for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day, and not to me only, but unto all them also who love His appearing.”—*2 Tim. iv. 8.*

Again, he speaks to the Colossians of

“ The hope which is laid up for you in the heavens.”—*Col. i. 5.* (Tēn elpida tēn apokeimenēn humin en tois ouranois).

MISS CAMPBELL. That, Mr. Stewart, puts the matter in another light. I know that the Lord's Coming should be the hope of the Church, and it is mine.

STEWART. I am so thankful to hear, Miss Campbell, that you are “looking for that blessed hope”—*Titus ii. 13*; so I look myself. Our Lord informs us that “no man hath ascended up to Heaven but He that came down from Heaven, even the Son of Man which is in Heaven”—*John iii. 13*—and, in vision, John saw under the altar the souls of martyred saints who had to “rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.”—*Rev. vi. 11.*

MISS CAMPBELL. I know those texts well, yet never understood them thus before. But what will souls do in the Intermediate State?

STEWART. It is easy to conceive how saints in Paradise may grow in grace and in the knowledge of the Lord Jesus Christ, waiting for that day when He Who is their life shall appear, and when they shall appear with Him in glory.—*Col. iii. 4.* Nor is it difficult to imagine how the souls of the unsaved, in their portion of the Intermediate State, when stripped of the surroundings which bound them to earth, and they see things in their stern reality, will be in a better position to learn the horribleness of sin, and the effectual power of the blood of Christ, which cleanseth from all sin. Our Lord hints at this in the case of the Rich Man, who, although steeped in selfishness while in this world, showed sympathy for others when in Hades, by asking Abraham to send Lazarus to his five brethren, who were still on earth, to warn them against coming to that place of trial.—*Luke xvi. 27, 28.*

MRS. CAMPBELL. Why do you not call it, Mr. Stewart, that “place of torment,” as our Bible does?

STEWART. Because, Mrs. Campbell, I like to keep to the meaning of the original as closely as possible. The word there translated “torment” is, in the Greek, *basanos*, the first meaning of which is trial or examination—especially of metals. It is somewhat akin to the word *kolasis* of *Matt. xxv. 46*, of which I have already spoken, and the idea is that the trial or correction may be with the object of the betterment of the person punished, and not out of mere vindictiveness. We are told that God chastens us—*epi to sumpheron, eis to metalabein tēs hagiōtētos Autou*—“for that which is profitable, with a view to the partaking of His holiness.”—*Heb. xii. 10.*

MRS. CAMPBELL. But, Mr. Stewart, if it be the will of God that all men shall be ultimately saved, of what par-

ticular use would the Atonement of Christ be for the Elect?

STEWART. Permit me to remind you, Mrs. Campbell, of a passage of Scripture in which it is declared that the Atonement, or expiation — *iasmos*, — of Christ was not intended for the Elect alone, but for the whole human race. It is this: “**H**e is the propitiation for our sins, and not for ours only, but also for the sins of the whole world”—*1 John ii. 2*—and we have, therefore, no right to limit the Atonement as being applicable to the Elect only.

The Atonement of Christ, this “Sacrifice of Mediation,” as Butler calls it in his *Analogy*, is the grandest truth, the most wonderful fact, in the whole universe. Christ “gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God even our Father.”—*Gal. i. 4*. There was no other way in which God could manifest Himself to “be Just, and the Justifier of him which believeth in Jesus”—*Romans iii. 26*—than by the death of His Only Begotten Son. God is not the grim Tyrant who, as so many erroneously suppose, required the death of His Son to appease His vindictive wrath, but He is the gracious Father, “the God of the spirits of all flesh”—*Numbers xvi. 22*—Who, out of the tender compassion of His own loving heart, “sent His Son to be the Saviour of the world.”—*1 John iv. 14*. “God so loved the world, that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”—*John iii. 16*. Christ, as the sacrifice for sin, showed His abhorrence of sin and His love to the sinner; so He came to do the Father’s will by giving Himself “for the life of the

world."—*John vi. 51.* He paid the price of our redemption with His own most precious blood. Angels desire to look into this marvellous mystery—*i Pet. i. 12*—while men, alas! too often shut their hearts against a love which passeth knowledge.

MRS. CAMPBELL. I am delighted, Mr. Stewart, to hear you speak so glowingly respecting the Atonement of our Lord. I was afraid that your views, regarding the Salvation of All, might have led you to think slightly of this wondrous exhibition of Divine grace.

STEWART. It is because I hold the Atonement of Christ so exceedingly strongly, that I have been brought to see so clearly the fulness of God's salvation for all His lapsed creatures. It is the very pith and marrow of Christianity, the foundation on which our whole hope depends.

MRS. CAMPBELL. Will you kindly explain yourself more fully on this point, Mr. Stewart? I do not quite see why the Atonement of Christ should so confirm you in Universalism.

STEWART. I shall try to do so, Mrs. Campbell; but I feel far more than I can rightly express. I see God as the Perfect One, as infinite in His Love as He is omnipotent in His Power. He made all creatures, for the manifestation of His own glory, and their own good. He knew that the creatures must be fallible, for to be infallible were to be God, and "*there is but one God, the Father, of Whom are all things, and we in Him.*"—*i Cor. viii. 6.*

Being Love—*i John iv. 8, 16*—it was impossible for Him to create any being for eternal suffering, for His Love would thus become a nullity. He knew that man, having freedom of will, would fall from the state of innocence in which he was created by sinning against Him, and so,

from all eternity, He appointed a way of salvation by which all that fall might be strengthened for good by the discipline of evil, and be ultimately restored; and that thus His own character of Love might be fully vindicated. This plan of Restoration is through His Only Begotten Son,

"Who, being in the form of God, counted it not robbery to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."—*Phil. ii. 6—8.*

God tells us "The wages of sin is death"—*Rom. vi. 23*—and Christ suffered death for us, "the Just for the unjust, that He might bring us to God."—*I Pet. iii. 18.* Had the wages of sin been Eternal Punishment, or Eternal Death, as the Confession of Faith so wrongly teaches, Christ's Atonement for us would have been imperfect, because He did not suffer that, and it would thus have been of none effect. But the Atonement of Christ was perfect, and in every way fitted to meet the need of men, and He, after He had offered

one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made the footstool of His feet, for by one offering He hath perfected for ever them that are sanctified."—*Heb. x. 12—14.*

REV. DAVID CAMPBELL. I thank you, Mr. Stewart, for referring to that point. It never occurred to me before, but I see its force clearly now; the sin of man would never have been fully atoned for had its wages been Eternal Punishment, as Christ did not suffer eternally.

STEWART. Just so, and farther; as the Holy Ghost, by the Apostle John, declares that the Propitiation or Atonement of Christ is for the whole world—*I John ii. 2—it*

follows, as a necessary consequence; that, if even one out of the whole world were finally lost, so far would the Atonement of Christ be incomplete.

REV. DAVID CAMPBELL. I see that point also; pray go on.

STEWART. The Atonement is thus God's way of reconciling the world unto Himself through Jesus Christ, not imputing their trespasses unto them. And I would here remark that the meaning of the word "Atonement," given by some as being simply "at one mind" with God, while so far true, does not express fully its signification in the Scriptures. In Hebrew, *kaparim*—*Exodus xxix. 36*—the radical meaning of the word Atonement, is "covering," from the verb *kapar* to cover. In Greek, *katalagē*—*Rom. v. 11*—expressing a changing towards one, a reconciliation. In the words *ilasmos* (propitiation)—*i. John ii. 2*—and *ilastērion*—*Rom. iii. 25*—(expiation) the idea of giving by sacrifice predominates. I believe that the Atonement of our blessed Lord was the sacrifice of Himself for all sinners—giving His life for the world—and that without the shedding of blood there is no remission of sin.—*Heb. ix. 22*.

Thus Isaiah, in prophesying of the sufferings of Christ, declares

"The Jehovah hath laid on Him the iniquity of us all. . . . He is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so He openeth not His mouth."—*Isaiah liii. 6, 7*.

And the Apostle John, in the glorious vision before the opening of the Seven Seals, beheld the Lord Jesus as

"A lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth unto all the earth."—*Rev. v. 6*.

The chief essence of the Jewish Economy was sacrifice, because that pointed out the necessity of Christ's Atone-

ment as the sacrifice for sin. It was offered every evening and morning—*Exodus xxix. 38, 39*—and there was also the Annual Great Day of Atonement—*Levit. xvi.*—which specially prefigured the work of Christ. Two goats were then presented at the door of the tabernacle of the congregation, on which the High Priest cast lots, one lot for the Jehovah, and the other for *Azazel*, that is, for the scapegoat, or goat for dismissal. The first goat was offered for a sin-offering, and its blood sprinkled on and before the mercy seat, and the second, after the High Priest had confessed over him all the sins of the people, was sent by a fit man into the wilderness never to be sought for again. The one typified Christ as the sacrifice for sin, and the other showed that, through His sacrifice, our sins were put on Him, and taken away from us for ever.

"For even Christ our Passover hath been sacrificed for us."—*1 Cor. v. 7.* "Who His own self bare our sins in His own body on the tree."—*1 Pet. ii. 24.* "For it is the blood that maketh an atonement for the soul."—*Levit. xvii. 11.*

REV. DAVID CAMPBELL. I am delighted with your orthodoxy, Mr. Stewart; the Moderator of our General Assembly could not have given a better definition of the Atonement.

STEWART. I am obliged for the compliment, Mr. Campbell, but allow me to say that, while our definition of the meaning of the word may be similar, our conclusions as regards the scope of the Atonement would be entirely different. Your Moderator would limit it, according to Calvin and the Confession of Faith, to the Elect only; I take it as the Scripture gives it in *1 John ii. 2, peri holou tou kosmou*, "for the whole world." And which authority, think you, is likely to be right, that of an erring mortal like

Calvin, who gave his voice to burn Servetus at the stake, or the Holy God Who made us, “**Whose compassions fail not**”?—*Lam. iii. 22*. As for me, I shall believe God’s Word, although, like Athanasius, I were to stand against the world.

MAXWELL. Bravo! Stewart; I admire your pluck. I’ll stand beside you; you have won my very soul.

STEWART. Further. Did you ever seriously consider the meaning of that wondrous passage of Scripture, “**The Lamb slain from the foundation of the world**”?—*Rev. xiii. 8*. O what a galaxy of truth shines in these splendid words, telling of the marvellous love, and the grand magnificence which lie hidden in their flood of light! The eye, that has been spiritually opened, can then resolve, through the telescope of faith, the Eternal Purposes of Jehovah—that covenant of grace, on account of which the Ages were made, for the manifestation of the glory of God, for the good of all intelligent beings, and for the proper upholding of all material things. It sees the entrance of Evil, which in itself God abhors, but which He permits, during the cycles of time, for the trial and the benefit of the creature, and with which He bears with a long-suffering patience, which is far beyond degree. It realizes how God provided the means by which sin, after its end has been accomplished, **WILL BE TAKEN AWAY FOR EVER**, through the sacrifice of Christ. Well, indeed, may Paul exclaim,

“O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! . . . For of Him and through Him and to Him *are* all things, to whom *be* glory for ever. Amen.”—*Rom. xi. 33, 36*.

Our Poet for all time has said that

Man, vain man, dressed in a little brief authority,
Plays such fantastic tricks before high heaven
As might make angels weep.

And never is this more truly exemplified, than when the stern Calvinist attempts to limit the far-reaching purposes of God, to the narrow boundary of his own little doctrinal wall. It is intensely pitiful to see a man of Calvin's ability, in order to prop up his wretched system of theology, parodying as follows the gracious promise of God, that He "willeth all men to be saved, and to come unto a full knowledge of truth," (*eis epignōsin alētheias*).—*I Tim. ii. 4.*

"By this He assuredly means nothing more than that the way of salvation *was not shut against any order of men*. . . . We must, therefore, expound the passage so as to reconcile it with another, 'I will be gracious to whom I will be gracious, and show mercy unto whom I will show mercy.'—*Exod. xxxiii. 19*. He Who selects those whom He is to visit in mercy does not impart it to all. But, since it clearly appears that He is here speaking not of individuals but of *orders of men*, let us have done with a longer discussion."—*Ins. III. xxiv. 1.*

Here, instead of God's determining salvation for "all men," Calvin substitutes "orders of men," and then, as if conscious that, by this prevarication, he were changing "**the truth of God into a lie**"—*Rom. i. 25*—he coolly adds: "Let us have done with a longer discussion"!

The Angel of the Lord said to the shepherds: "**Behold, I bring you good tidings of great joy, which shall be to all people.**"—*Luke ii. 10*. How could the birth of Christ bring great joy to all people if, according to Calvin and the Confession of Faith, the vast majority have been decreed to exist in eternal misery? Instead of rejoicing would they not rather curse the day when He and their own selves were born? We know that "**the whole creation groaneth and travaileth in pain together until now.**"—*Rom. viii. 22*. But it is also written:—

"The earnest expectation of the creature waiteth for the manifestation of the Son of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected *the same* in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." *Rom. viii. 19—21.*

The Gospel is God's good news to men, that whosoever believeth in Christ, His Only Begotten Son, "**shall not perish, but have everlasting life**"—*John iii. 16*—and this Gospel is to be preached, *en pasē ktisei tē*, "**in all the creation.**"—*Col. i. 23*. But, as has been well observed by that godly and sagacious writer, the late Mr. Henry Dunn:

"Not a single text can be found in the New Testament in which either directly, or by implication, 'the Gospel' is stated to be the good news of salvation from hell, being now made possible through faith in Jesus Christ. Nowhere is it either asserted or assumed that all men, who die unrenewed by the Spirit of God, are exposed to eternal death, eternal misery, or anything corresponding thereto."—*The Kingdom of God*, p. 55.

Great undoubtedly will be the loss, and terrible the punishment, of those who wilfully reject the Gospel here; but to say, as some preachers do, that its rejection will entail on them eternal torment is an unwarrantable untruth. Christ did not come to save His people from Hell, but "**from their sins**"—*Matt. i. 21*—"**that He might redeem us from all iniquity**"—*Tit. ii. 14*—and thus "**bring us to God.**"—*1 Pet. iii. 18.*

The very nations which have been swept away, on account of their transgressions, are to be again restored; thus of Israel it is written:

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah."—*Jer. xxxi. 31.*

Of Egypt and Assyria it is said:

"Whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands."—*Isa. xix. 25.*

In *Psalm lxxxvii. 4*, Egypt, Babylon, Philistia, Tyre, and Ethiopia are all classed together, as being on friendly terms with Zion, of whom glorious things are spoken.

Respecting Moab the promise is :

" Yet will I bring again the captivity of Moab in the latter days, saith the Lord."—*Jer. xlvi. 47.*

So of Ammon,

" Afterwards I will bring again the children of Ammon, saith the Lord."—*Jer. xlxi. 6.*

With regard to Elam, or Persia, it is written :

" It shall come to pass in the latter days that I will bring again the captivity of Elam, saith the Jehovah."—*Jer. xlxi. 39.*

Even Sodom and Samaria are to be brought back again, for God, in addressing Jerusalem, says : .

" When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."—*Ezek. xvi. 55.*

Did not God, because He could swear by no greater, swear by Himself that, through Abraham's seed, "**which is Christ**"—*Gal. iii. 16*,—all the nations, aye, even all the families of the earth, shall be blessed?—*Gen. xii. 3; xviii. 18; xxii. 18*; that unto Himself "**every knee shall bow, every tongue shall swear**"?—*Isa. xlvi. 23.* How, then, can any Christian, who takes the Bible as His guide, deny that the Atonement of Christ is commensurate with the needs of the whole lapsed creation?—yea, I would say much more than commensurate, inasmuch as the infinite infinitely transcends the finite, for, "**where sin abounded, grace did abound more exceedingly.**"—*Rom. v. 20.*

REV. DAVID CAMPBELL. You really appear, Mr. Stewart, to have both good Scripture and sound logic upon your

side for the Final Restitution of all things. As a doctrine it certainly commends itself to my own judgment, for it would undoubtedly exhibit the love and glory of God far more, in Christ being the Saviour of All, than by permitting the vast majority to suffer in Hell-fire for ever. But I would like to look at the Greek of that passage in Peter, which you quoted touching the preaching to the dead, for that is most important.

STEWART. Here is a Greek Testament, Mr. Campbell.

REV. DAVID CAMPBELL (reading the passage, 1 Pet. iv. 6). “*Eis touto gar* (for on this account), *kai nekrois euēngelisthē* (even to the dead was the Gospel preached), *hina krithūsi men* (in order that they might indeed be judged), *kata anthropous sarki* (according to men in the flesh), *zōsi de kata Theon pneumatī* (but may live according to God in spirit.)”

This is, indeed, as plain as Greek can make it, that even dead persons are to be evangelized; how strange that I never saw this before; it alters the whole current of our Church's theology.

STEWART. And please notice, Mr. Campbell, that the verb *zōsi* is in the present subjunctive—“that they may be living”—a proof that the work of preaching and judging is being continued now.

SIR ALEXANDER CAMPBELL. I wish, David, that you had been at the Discussions in Tanner's Hall. I got truth opened up to me there that I never dreamed of before. The fact is, we have been so positive that the Confession of Faith and Catechisms cannot err, that we have taken all their teachings on trust, as if they were the Bible itself, and so have not given the necessary consideration to several most important subjects, especially those connected

with God's dealings with His creatures at death. For example, the Confession and Catechisms tell us that then the souls of the righteous "do immediately pass into glory," "and the souls of the wicked are cast into Hell, where they remain in torments and utter darkness, reserved to the judgment of the great day;" whereas our Lord declares "**no man hath ascended up to heaven**"—*John iii. 13*,— and the Rich Man in *Luke xvi.* was not sent to Hell, but to Hades.

MISS CAMPBELL. But, Uncle dear, the Bible says "**in Hell he lift up his eyes.**" You must not misquote Scripture.

SIR ALEXANDER CAMPBELL. Dear Jessie, our translation says so, but not the original. I shall request your father to read it in the Greek.

REV. DAVID CAMPBELL. Jessie, my dear, you should not speak so positively without knowing that the Greek, in *Luke xvi. 23*, is *en tō hadē eparas tous ophthalmous autou*, "in Hades lifting up his eyes."

MRS. CAMPBELL. Then, I say, it was very wrong of the Translators to mislead unlearned people, like Jessie and me, into such mistakes. I never for a moment doubted that the word there used meant "Hell," and that was my strongest argument for holding that sinners at death were sent there at once.

MAPLESON. I quite agree with you, Mrs. Campbell; it is these mistranslations which have caused incalculable damage to the cause of truth. The word for Hell is *Géhenna*, and is as different from *Hadēs* (Hades) as the numeral 3 differs from the numeral 2.

MAXWELL. Well, my dear friends, I thank God that I have been taught more this day than during all my past

life. I have learned that God is Love, and that the Lord Jesus Christ is my Saviour, and that He gave Himself to be a Ransom for All. O that all of us may love and serve God with all our hearts!

To this remark there was a most hearty Amen.

SIR ALEXANDER CAMPBELL now rang the bell for the servants, and asked his brother to conduct family worship, which he did with such a spirit of love, and praise, and thankfulness, that Lady Campbell pleasantly observed to him, as she was saying good night, "I think, David, we have made you a good heretic now; I never enjoyed your prayer so much as I have done to-night."

MR. CAMPBELL quietly replied, "*Comme il faut; le bon temps viendra.*"

CHAPTER XVI.

PREACHING AND PROPHECY.

PERSONS REPRESENTED—

THE SAME AS IN THE PRECEDING CHAPTER.

SCENE—

Braco Church and Ardoch, Perthshire.

Mr. Campbell preached a most excellent sermon on Sunday morning, at Braco Church, from *Rom. viii. 35*. He showed the absolute security of God's children amid all the varied trials of this life, and how those very trials were only blessings in disguise, intended to draw them closer to God, and make them more than conquerors through Him that loveth them. He did not write his sermons, but preached extempore from short notes, which he had previously well considered, leaving himself at liberty to omit parts or to add anything suitable, as might be opened up to him by God's directing Spirit at the time. With him the office of the ministry was far too sacred to be made a platform for popular applause, and he was always simple in style and unaffected in manner.

In the evening he preached a Gospel sermon, on the conversion of blind Bartimaeus, from *Luke xviii.* 35—43, explaining how it is by a personal trust in the Lord Jesus Christ, in His vicarious sacrifice for sin, and not by any ceremonial rites, nor by any works of our own, that we become God's sons and daughters. Poor Maxwell, who was naturally very sensitive, could scarcely keep his seat for joy, and could not help exclaiming, "That's true." This ejaculation, so unusual in a Scottish country kirk, where every one is so staid and decorous, caused some commotion, for a young girl cried out, "Gie me my sicht, too, Lord Jesus;" and a man said in a loud voice, "Lord, here's my hert; tak' it, and gie me yer ain sel'!" Seeing the impression made, evidently by the Spirit of God, Mr. Campbell speedily finished his remarks, and said that he and some of his friends would be very happy, after the service was closed, to speak with any who really wished to give themselves to God. A considerable number remained. Mr. Campbell was assisted by the Ardoch party, and Sir Alexander's co-Elder, John Armstrong, only an agricultural foreman, but a true Christian, for "**God chose the foolish things of the world that He might put to shame the wise; and God chose the weak things of the world that He might put to shame the things which are strong.**"—*Cor. i. 27.*

Maxwell was of great service, for many there knew how unhappy he had been; and his simple testimony and bright face, showing what God's love and mercy had done for him, imparted hope to them. Miss Campbell did not leave the young girl who spoke in Church till she fully trusted in Christ; and the accepted result of that evening's meeting was that five men, four women, and two young girls gave

themselves unreservedly to the Lord. Great was the gladness at Ardoch that night, but greater still would be the joy of the angels in heaven over these repenting sinners.—*Luke xv. 7, 10.*

On Monday Sir Alexander had arranged to take the whole party to the Trosachs, chiefly for the purpose of showing Mapleson the beauties of that famous locality, the others having been there before. At breakfast, however, Mapleson begged Sir Alexander to change the plan, and let them remain at Ardoch. He said he would prefer having a quiet day with them there, and calling on some of those they spoke to last evening; besides, he would like to take the Trosachs on his wedding tour, as Elsie had never been there. To this proposition Sir Alexander at once acceded, and so the day was spent both pleasantly and profitably for themselves and others, in visiting several of the people who had been lately converted at Braco Church.

In the evening, when, after dinner, they were all assembled in the drawing-room, the conversation turned upon Prophecy.

STEWART. I was truly glad, Mr. Campbell, to observe that, in your sermon yesterday morning, you spoke so decisively respecting the Coming of our Lord. I am afraid that that truth is but little known in Scotland.

REV. DAVID CAMPBELL. Is it not, dear Mr. Stewart, a blessed hope to wait for Him Whom our soul loveth, as the bride waits for the bridegroom on the marriage morn? The framers of our *Confession* knew nothing of this hope themselves, so it has been left out of our Creed, and this is the chief reason why it is so ignored in Scotland.

MRS. CAMPBELL. Let me tell you, Mr. Stewart, that my dear husband, since he got in the right tack as to prophetic interpretation, feeds on this truth as on his daily bread. Jessie and I delight in it also: we were led to see it later on through dear Andrew Bonar, who was formerly at Collace, not far from this, and is now a Free Church Minister in Glasgow. He is one of our Scottish worthies.

STEWART. I have heard of him, but I knew more about his brother Horatius, who has written such splendid hymns; but I thought, Mrs. Campbell, that the Jews had no dealings with the Samaritans.

MRS. CAMPBELL. Ah! Mr. Stewart, when the Lord draws us closely to Himself we don't think much of parties; it is only when we are afar off that Sectarianism flourishes. If we possess that perfect love of God which casts out fear, the Jew and the Samaritan lose themselves in Him. When you first began to speak on Saturday evening of God's dealing with the people at the Deluge, both Jessie and I thought you an awful heretic, but, as you proceeded with your argument, our prejudices gave way, and we at last saw that the real heresy was not with you but with ourselves. As for Mr. Campbell, while he has acceded theologically to the doctrine of *The Confession* as to the future, his loving heart could find no satisfaction in the idea of an Eternal Hell, though he firmly believed in the justice of future punishment, and teaches it faithfully.

MISS CAMPBELL. I think, Mr. Stewart, that it is only due to you for me to say, that your argument about Hades on Saturday night has caused me to change my mind on that subject, and I hope you will forgive the rather impetuous remarks I then made. In fact, I now see that Hades is a necessity, for the right carrying out of God's

purposes of justice and mercy towards mankind, and I am personally very much obliged for your having brought it forward so plainly as you did.

STEWART. I am truly thankful, Miss Campbell, to hear what you say. I am sure you will rejoice in the glory of God's perfections more fully now, than it was possible to have done before. How glad I am to know that you are looking for the Coming of Christ. I too can enter into the meaning of the Psalmist's words, "**M**y soul waiteth for the Lord more than they that watch for the morning"—*Psa. cxxx. 6*—and can even now, in a measure, anticipate the delight of the glorified spirit, described in Sir Edward Denny's beautiful hymn—

O blessed Lord, we little dreamed
Of such a morn as this;
Such rivers of unmixed joy,
Such full unbounded bliss.

SIR ALEXANDER CAMPBELL. Praise be to God! How wonderful are His ways! Just look at the chain. My dear wife prevails on me to go with her to Tanner's Hall. I there get light as to the Future. This took us to Muir Gillespie's; met Stewart and Mapleson there; brought them here. This was the means of leading Maxwell to Christ. My good brother and his family arrive and receive blessings in their own souls; the sermon in Braco Church; Maxwell by two words sets the people's hearts on fire; the after-meeting is held, and eleven souls at least confess Christ, and who can tell how many more through their instrumentality may be brought to Jesus? Are not God's dealings with us marvellous, and His ways past finding out?

MAPLESON. It is indeed blessed to trace the Providential leadings of God's care for us; I see them clearly as regards myself.

MAXWELL. And so do I. On Saturday morning I was like the maniac raving among the tombs, and in the afternoon I was sitting at the feet of Jesus clothed and in my right mind. I would rather, Sir Alexander, have lost Auchenard than have missed the opportunity of being here on Friday evening, for my coming then led to my conversion on the morrow ; yet my acceptance of Lady Campbell's invitation was sorely against my own inclination, for I was most unhappy at the time. I can only praise God, and try to serve Him faithfully.

REV. DAVID CAMPBELL. Let us give thanks to God.

So saying, the good man knelt and poured out his heart to God with holy fervency, yet with the simplicity of a child.

LADY CAMPBELL. What a grand thing it is to be among the friends of God—to have *entrée* to the Court of the King of kings ! How infinitely greater is this honour than an introduction to the greatest monarch on earth ! How unworthy I feel myself to be, and the more so, David, from what you and Ellen have been saying about Prophecy ; for I feel I have greatly failed in not seeking to know more of the things touching the King.

REV. DAVID CAMPBELL. But, Mary dear, it is not too late to commence studying the subject at once. I can put you in the way of knowing more in a month than I myself learned after ten years' study.

LADY CAMPBELL. Oh ! do tell me that way, David ; it will be so nice to have such a start.

REV. DAVID CAMPBELL. Prophecy is a great subject, and requires to be studied on right principles. I began it on the wrong system, counting a day for a year, and got into a labyrinth of error. I found my teachers to be in no

better case than myself, for each one differed from the other in his interpretation.

SIR ALEXANDER CAMPBELL. Why, I always thought the Year-day system to be correct; from a boy I used to hear of Mede and Fleming, and Cunningham and Faber, and others as its exponents, and never doubted that it was the right one.

REV. DAVID CAMPBELL. So did I, Alexander, till at last I was happily disillusioned. It was thus. One of the supporters of this system—a most estimable man, and personally well known to me—made a statement in one of his works that a certain important event, connected with the taking of Constantinople by the Turks in 1453, was sure to happen on a particular day. I implicitly believed this, for I had perfect confidence in his historical interpretation; but the day came and went without any such catastrophe as he predicted having occurred. My faith in this system was thus completely shaken, but it was not long afterwards that, in the good Providence of God, I came across the Rev. Dr. S. R. Maitland's "First and Second Enquiry into the Prophetic Period of Daniel and John," which split the sails of the Year-day theory into ribbons.

LADY CAMPBELL. Oh! I see now why you do not wish me to waste my time on such an erring system.

REV. DAVID CAMPBELL. Just so. I wandered for about ten years in that quagmire, and I am anxious that none of my friends may touch its edge. When Elliot's *Horæ Apocalypticæ* first appeared, it was thought by many that its learned application of historical events to Prophecy would settle the question of interpretation, but the question is still as far from being settled as ever, for, if the foundation be sandy rubbish, how can the structure stand?

LADY CAMPBELL. What then, David, would you advise me to do?

REV. DAVID CAMPBELL. Come to the Scriptures as a little child, having no crochets of your own, but be willing to hear what God the Lord may speak. Read them literally, except when the context clearly requires you to do otherwise, and do not allegorize what was intended to be plain. Take, as an illustration, the proof from Scripture that the 1,260 days of Daniel and John are literal, and not figurative, as the Year-day theorists suppose:

<i>Dan. vii. 25</i>	A time, or prophetic year	= 360 days.				
„ <i>xii. 7</i>	Times, two prophetic years	= 720 „				
<i>Rev. xii. 14</i>	Half a time	= 180 „				
						= 1260 days
<i>Dan. ix. 27</i> —	Midst of the week or seven prophetic years, <i>i.e.</i> , $3\frac{1}{2}$ years, each year being equal to 360 days					= 1260 „
<i>Rev. xi. 2</i>	42 prophetic months, each					
„ <i>xiii. 5</i>	of 30 days					= 1260 „
<i>Rev. xi. 3</i>	A thousand two hundred					
„ <i>xii. 6</i>	and three score days					= 1260 „

Thus, in order that there may be no possible mistake, the Scriptures in four different ways, all ending in the same result, show the 1,260 days to be literal. Yet the Year-day theorists, for the purpose chiefly of proving the Papacy to be The Beast, make them to be 1,260 years. But neither does their testimony agree, for with some, such as Mede, the 1,260 years have long since terminated, but the Papacy continues to trouble us still.

LADY CAMPBELL. What books would you recommend me to read on the subject, David?

REV. DAVID CAMPBELL. I do not believe that the book has yet been written which gives a clear exposition of the fulfilment, or even probable fulfilment, of every prophecy, for there are some prophecies which are hard to be under-

stood, and which, I think, will not be fully opened up till the time of the end. Still, some excellent works have been published on the subject of prophecy, and, without vouching for the correctness of any one of them, I shall name a few which, more or less, have been useful to me, and which I am sure would teach you more in a short time, than all I learned while wandering so long in the wilderness of the Year-day system.

Dr. S. R. Maitland's "FIRST AND SECOND ENQUIRY INTO THE PROPHETIC PERIOD OF DANIEL AND ST. JOHN;" also "AN ATTEMPT TO ELUCIDATE THE PROPHECIES CONCERNING ANTI-CHRIST," and "THE TWELVE HUNDRED AND SIXTY DAYS." *Rivingtons, London.*

"THOUGHTS ON THE APOCALYPSE" and "BABYLON." By *W. B. Newton. Partridge & Co., London.*

"THE REVELATION VIEWED IN THE LIGHT OF THE OLD TESTAMENT SCRIPTURES." By *Frederick Brodie. Partridge & Co., London.*

"REMARKS ON THE PROPHETIC VISIONS OF THE BOOK OF DANIEL." By *Dr. Tregelles. Samuel Bagster & Sons, London.*

"PLAIN PAPERS ON PROPHETIC SUBJECTS." *G. Morrisey, Paternoster Square, London.*

"ENQUIRY AFTER PROPHETIC TRUTH." By *Joseph Tyso. Holdsworth & Ball, St. Paul's Churchyard, London.*

"THE COMING OF MESSIAH IN GLORY AND MAJESTY." By *Juan Josafat Ben Ezra (Lacunza).* *William Curry, jun., & Co., Dublin.*

"THE GREAT PROPHECIES," and "THE ANTI-CHRIST." By *G. H. Pember. Hodder & Stoughton, London.*

"THE COMING PRINCE." By *Dr. Anderson. Hodder & Stoughton, London.*

"THE APOCALYPSE EXPOUNDED BY SCRIPTURE." By *Matheetees (Rev. R. Govett.) Nisbet & Co., London.*

"THE APOCALYPSE INTERPRETED IN THE LIGHT OF THE DAY OF THE LORD." By *the Rev. James Kelly, M.A. Nisbet & Co., London.*

"THE LIGHT OF PROPHECY." By *the late Thomas Lumden Strange. Originally published by the Wesleyan Mission Press, Bangalore, and might probably be obtained at Nisbet & Co., London.*

LADY CAMPBELL. I shall never remember the names of all this array of books. May I ask you to write them down for me?

REV. DAVID CAMPBELL. That I shall gladly do.

MAXWELL. I am about as ignorant of Prophecy as a Zulu. Do you think, Lady Campbell, we might request Mr. Campbell to give us a short sketch of the subject now?

LADY CAMPBELL. You hear, David, what Mr. Maxwell suggests. I am sure we would be all gratified if you would kindly do so.

REV. DAVID CAMPBELL. You have asked me to do no easy task, for the Prophecies are too many, and too great, to be compressed into such a short sketch as our time would now permit. I shall, however, be very happy to give each of you a copy of a lecture on Prophecy, which I lately delivered at Crieff, on the three great divisions into which the Scriptures class mankind—the Jews, the Gentiles, and the Church of God—*1 Cor. x. 32*—in which I endeavoured to apply the Prophecies bearing on each. It created rather a stir among the good people of Crieff, who asked me to print it, though I differed in my exposition from most commentators, and they were not then prepared to accept all my views, which, however, I hope will be found to be in keeping with Scripture — the only certain foundation of truth.

SIR ALEX. CAMPBELL. I am sure that I only speak for each when I say, that we shall be very pleased indeed to accept a copy of your lecture, but perhaps you might tell us now something about the principles of right interpretation, for such might help us in the meantime.

REV. DAVID CAMPBELL. I have already warned you to shun the Year-day theory as you would the plague. Take the Scriptures literally wherever it is possible to do so; God speaks in a plain way to plain people. All prophecy

centres around the Lord Jesus Christ, “**for the testimony of Jesus is the spirit of prophecy.**”—*Rev. xix. 10.* He left the Father’s throne to accomplish the purpose of the ages in reconciling sinners to God, and His work will not be fully accomplished till that has been done.

There is one point, to which I would refer in connection with Prophecy, as being most important with respect to the present position of society. The current opinion of the day is, that the world is in a state of progress towards perfection, through the secular education of the masses, and the grand triumphs of science and art. There never was a greater delusion than this. With all our much-vaunted advancement, there never before in modern times was so much lawlessness among the people, so much dishonesty in trade, so much pretence in knowledge, and so much sham in religion. There are, of course, many cases of honourable exceptions: I am speaking of the general condition of the community as a whole. The world by wisdom knows not God—*1 Cor. i. 21*—for He can only be spiritually discerned, and spirituality is not much in the world’s thoughts.

Most needful for us is to take heed to the warnings of the Apostle Paul—

“Beware, lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ”—*Col. ii. 8;*

and again—

“Avoiding profane and vain babblings, and oppositions of science, falsely so called, which some professing have erred concerning the faith.”—*1 Tim. vi. 20, 21.*

Some of the theories, which have been accepted as scientific truths, are already exploded, and others, still held as tenaciously as if they were Bible facts, but which are in

direct opposition to the Bible, will have their bubbles burst as soon as men honestly think for themselves, instead of taking for granted the mere dicta of sophists, who have become vain in their imaginations and whose foolish hearts have been darkened.—*Rom. i. 21.* Alas! men little know that, with all their spurious civilization, their boasted science, and latitudinarian liberalism, they are only forging chains for their own slavery in political as well as in religious bondage. The Anti-Christ has yet to be revealed: that man of sin, the son of perdition, the people's Idol-God, who will treat his victims, as Moore tells us that Mokanna did his, even

“As the sea-dog doats
Upon the small sweet fry that round him floats ;
Or as the Nile-bird loves the slime that gives
That rank and venomous food on which she lives.”

The picture which Prophecy unfolds of the state of the world at its close is really fearful, whether it be drawn by our Lord Himself (*Luke xvii. 20—30*; *xviii. 8*); or *Isaiah* (*ii. xxiv.*); or *Daniel* (*ii. 31—45*; *vii. 15—28*); or *Paul* (*2 Thess. ii. 1—12*; *1 Tim. iv. 1—3*); or *Peter* (*2 Pet. ii.*; *iii. 1—4*); or *John* (*Rev. xiii.*; *xix. 11—21*). All may be summed up in the words of Christ: “**As it was in the days of Noah, so shall it be also in the days of the Son of Man**”—*Luke xvii. 26*—and we know what kind of a state that was, when “**every imagination of the thoughts of his (man’s) heart was only evil continually.**”—*Gen. vi. 5.*

It is, however, a blessing to know that man’s extremity will be God’s opportunity, and that He shall appear Whose right it is to reign, even our Lord Jesus Christ. At His coming all the prophetic events connected with this present dispensation will have their fulfilment. The Anti-

Christ "shall be broken without hand"—*Dan. viii. 25*—and the kingdoms of this world become "like the chaff of the summer threshing-floor."—*Dan. ii. 35*. The judgment of the living nations will then take place—*Matt. xxv. 31—46*—and the First Resurrection—*Rev. xx. 4—6*—and the living saints will be changed to meet the Lord in the air.—*I Thess. iv. 13—18*. Satan will be cast into the bottomless pit, "that he should deceive the nations no more till the thousand years be fulfilled."—*Rev. xx. 3*. The Jews will be restored to their own land, according to the divisions described in Ezekiel, and the Temple worship again restored—*Ezek. xxxiv.—xlviii.* The thousand years of Millennial glory will be ushered in, when God's ancient people, the Jews, will have "the first dominion"—*Micah iv. 8*—and the Gentile nations, under strict subjection, will live in happiness and peace.—*Isa. lxv.—lxvi.; Zech. xiv.; Rev. ii. 27; xix. 15.*

Yet, even after this Millennial kingdom of righteousness, man's failure under trial will be again displayed. "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth"—*Rev. xx. 7, 8*—and they shall listen to the Arch-deceiver, and rise in open rebellion, which will be crushed by fire sent down from heaven. Satan will then be cast into the Lake of Fire, to be tormented unto the ages of the ages.—*Rev. xx. 9, 10*. Then follows the Judgment of the Great White Throne, where the dead, small and great, shall stand before God to be judged according to their works, and Death and Hades shall be cast into the Lake of Fire, which is the Second Death.—*Rev. xx. 11—15*. But, blessed be God, matters will not be left in that night

of gloom, for, after this, we have the glorious promise of the new heavens and the new earth, when the tabernacle of God will be with men, when

" He shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."—*Rev. xxi. 4.*

The prophecies of the Old Testament must, for the most part, be read in connection with those of the New. The Revelation of John is but the *dénouement* of the visions of Daniel. Like lines converging to the centre of a circle, they all meet in the crisis, which Paul calls *tē hēmara tou Kuriou hemōn Iēsou Christou*, "**the day of our Lord Jesus Christ.**"—*1 Cor. i. 8.* The many discrepancies between writers on Prophecy have arisen chiefly through their non-observance of this most momentous fact. They suppose that John was merely in Patmos in spirit on a particular Sunday, which, without any Scriptural warrant, they call "**the Lord's Day,**" whereas the truth is, that John became in spirit "**in the day of the Lord,**" that grand period of which the Old Testament Prophets spoke so much and so frequently, as reference to *Cruden's Concordance*, under "**The Day of the Lord,**" will prove. The expression in the Greek of *Rev. i. 10* is rather peculiar, *egenomēn en pneumatī en tē Kuriakē hēmera*, "**I became in spirit in the Lordly day,**" or day belonging to the Lord. A similar phrase is used in the Greek of *1 Cor. xi. 20*, *ouk esti Kuriakon deiþron phagein*, "**It is not to eat the Lordly supper,**" or the Lord's Supper.

This day of the Lord is spoken of in contradistinction to what Paul calls "**Man's day,**" and it is worthy of notice that it is the adjective form which is used for this expression, *anthrōþinēs hēmeras*, "**human day**"—*1 Cor. iv. 3*—as an antithesis to the *Kuriakē hēmera*, "**Lordly day,**" of

Rev. i. 10. Our Sunday is never in the Bible confounded with “the Sabbath,” nor is it ever called “the Lord’s day,” but is invariably termed “the first day of the week,” as may be seen in the passages of Scripture where it is mentioned.—*Matt. xxviii. 1*; *Mark xvi. 2*; *Luke xxiv. 1*; *John xx. 1, 19*; *Acts xx. 7*; *1 Cor. xvi. 2*. It is utterly impossible ever to study the Prophetic Scriptures aright, unless we read them in connection with the Day of the Lord.

STEWART. Oh, Mr. Campbell, how I thank you for your remarks about the Day of the Lord. They open out a grand vista indeed. How stupid I must have been not to have seen this before, for it is as clear as plate glass.

SIR ALEXANDER CAMPBELL. I must say, David, that in this matter you are rather like Columbus with the egg, and make me feel foolish too, for common sense tells me that I should have found out long ago, how this part of prophecy should be explained. What do the Commentators say about it?

REV. DAVID CAMPBELL. The Commentators, with very few exceptions, hold the Year-day system, and, as that is altogether opposed to the translation I have given, they quietly let the matter alone, thinking the least said is the soonest mended. There is, however, one man—and a noble Christian he is, (the Rev. James Kelly, of Liverpool)—who has had the courage of his opinions, and who, many years ago, published a work on *The Apocalypse interpreted in the light of the Day of the Lord*. I am sorry I only met with it lately, for, had I read it when I first began my examination of Prophecy, it would have saved me a vast deal of time and trouble in wading through useless books.

STEWART. I am sure, Mr. Campbell, we are all greatly indebted to you for directing our thoughts to the right way

in which to study Prophecy, and I must say that I feel proud, that a Scotch Minister has paid so much attention to the subject as you appear to have done, for I have always understood that our Northern Divines keep aloof from it as much as they can.

REV. DAVID CAMPBELL. I am afraid, Mr. Stewart, that you are correct in your surmise about my Ministerial brethren, but I trust they may be soon aroused to see its great importance, especially in his relation to our own times, for

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—*2 Tim. iii. 16, 17.*

Permit me also to say that, much as I have been delighted with the study of Prophecy in bygone years, I shall enjoy it far more now, for, since your remarks on Saturday evening, with respect to the possibility of sinners repenting in Hades, I have much clearer light as regards the grand purposes of God, in bringing all creatures at last into complete harmony with Himself.

LADY CAMPBELL. I thank you sincerely, David, for your observations on the Year-day system, the Day of the Lord, and epitome of events yet to happen, and for the helpful hint as to the division of mankind into the three great classes—the Jews, the Gentiles, and the Church of God. This will be very useful to me in my study of the Word. What before appeared to me so vague and indefinite, like men as trees walking, I already begin to see more distinctly.

SIR ALEXANDER CAMPBELL. I am sorry time will not allow us to continue this most interesting subject longer.

I can only say that I am extremely pleased with what I have heard, and trust that we may all in future study the Prophecies of Scripture more fully for ourselves.

The servants were then called in for family worship, which Mr. Campbell conducted in his usual quiet, reverent manner, especially commanding to God's care the friends who purposed leaving Ardoch in the morning. A slight repast was then served, and the party soon broke up for the night, regretting that their happy intercourse could not then be further prolonged.

CHAPTER XVII. THE TWELFTH AND ITS ACCOMPANIMENTS.

PERSONS REPRESENTED—

MR. and MRS. MACQUEEN.
ELSIE STEWART and HER THREE BROTHERS.
THOMAS MAPLESON.
MRS. ALLARDICE and HER SON.
DR. and MRS. MACKENZIE.
MISS MACDUGALD.
JAMES S. MAXWELL.
DONALD MACGILIVRAY and GILLIES.

SCENE—

Balandamph, near Kirkmichael, Perthshire.

Next day, Tuesday, 11th of August, Stewart and Mapleson had to leave for Kirkmichael, much to the regret of their friends at Ardoch ; and especially so to Maxwell, who insisted on accompanying them as far as Blairgowrie. The three young men were just like brothers, as if they had known each other from infancy. Mapleson and Maxwell were proud of Stewart's friendship, happy to have some one to look up to, and love, and trust ; for Stewart's was a master-mind, and, though personally he was very humble, his influence flowed as naturally as water from a mountain spring. His very lack of effort to be somebody made his superiority to be felt the more.

Lady Campbell got Stewart and Mapleson to promise to pay a visit to Ardoch when they came again to Scotland, and the good minister of Ochertyre hoped they would not pass near his house without coming to see them. Sir Alexander went with them in the carriage to the station, and it was not long before they arrived at the fair city of Perth, and took train for Coupar Angus and Blairgowrie.

MAXWELL. I was so thankful, Stewart, to hear your remarks on Saturday about Hades; they give me hope now for my dear father. Your argument about that place, as being the abode of sinners lost in the Deluge, told also on others besides me. Miss Campbell was dead against you then, but on Monday evening she was not ashamed to confess her error, as she so handsomely did, to you. I like a girl who has the courage to change her opinions when better are put before her. How splendidly she worked at the after-meeting at Braco Church. I call her a jolly fine girl!

STEWART. I wonder, Maxwell, if she would change her name for yours if you asked her.

MAXWELL. Ah! that's a different matter, Stewart.

MAPLESON. Were I you, Maxwell, I would try; it would only then be a case of Q. E. D.

MAXWELL. We'll see, as the blind man says. It's all very well for you two fellows, who are booked already, to laugh at a poor cowherd like me, for that, I suppose, is the original meaning of the word "bachelor"—at least, long ago, my old Latin master sententiously told us boys, *vacca*, *bacca*, *baccalaureus*, *bachelor*. But it's no laughing matter for me. What, Stewart, is your real opinion about Miss Campbell?

STEWART. As you ask me plainly, I'll tell you plainly. She is a true-hearted Christian girl, with a mind of her

own, but by no means bigoted. She is zealous for good, a most loving and dutiful daughter, and it is such that makes a loving and dutiful wife. Were I you, I would strike while the iron is hot, for, as the saying goes, "Ye may gang farrer an' fare waur."

MAXWELL. And what do you think, Mapleson?

MAPLESON. I could not express my own opinion better than Stewart has done for me. A lonely bachelor like you, with plenty of means, would be all the better for a wife, if he can only get one of the right sort, and Miss Campbell appears to me to be just the very one for you.

MAXWELL. May God direct me in this, as in all things.

The train now arrived at Blairgowrie, where Hamish was waiting in Mr. MacQueen's dogcart, to drive Stewart and Mapleson to Balandamph, about two miles north of Kirkmichael. There they arrived in little more than an hour, and found a happy party awaiting them, not the least joyful of whom was Elsie Stewart of Newton Righ.

It may be as well to mention here that Maxwell, instead of returning to Auchenard to get ready for the grouse, went straight back to Ardoch after higher game. He made Lady Campbell his confidante, and, before her visitors had left for Ochtertyre, he and Jessie Campbell were betrothed to each other, and in less than three months afterwards they were both happily settled at Auchenard House.

The Twelfth, *le jour de l'an* of sportsmen, came at last, and Mr. MacQueen and his household were up betimes. All assembled at seven o'clock in the dining-room, and Mr. MacQueen did not omit the usual morning family worship, which with him had an honest, hearty ring about it, which made those present feel that it was a real, and not a mere perfunctory, service. A common saying of his was, "Prayer

and provender hinder no man," and he carried it out in practice. After this there was the customary substantial Highland breakfast, and at eight o'clock the gamekeeper (MacGilivray) and two shepherds, who were to act as gillies, were at the hall door in readiness with the dogs and guns.

The moors were not very extensive, as the greater part of Mr. MacQueen's property consisted of hill pasture, suitable for sheep but not for grouse. There were, however, a good many coveys on the higher grounds, where there was plenty of heather, every part of which was well known to the gamekeeper and shepherds. Mr. MacQueen made his arrangements accordingly. He, Mapleson, and the gamekeeper were to go in one direction; Stewart and Dr. Mackenzie, a great friend of Mr. MacQueen, with a shepherd as gillie in another; while Hugh and Hamish, along with the other shepherd, were to take a different route. Each party had with them a brace of capital pointers. The ladies provided them with an excellent lunch, and all were to be back at Balandamph House for a seven o'clock dinner.

They arrived home in good time very tired, but in high spirits, for they had been even more successful than they had anticipated. Between the six guns they bagged

37½ brace of grouse,
2½ , , plovers,
6 hares and 3 rabbits.

MacGilivray carried Mapleson's rifle for him, in hope that he might possibly have a chance at a deer, but there was none. The keeper showed him, with his glass, some on the sky-line at a great distance on the adjoining property, but said it was now too early, and the weather too fine, for them

to come down to the lower grounds. He thought, however, it was likely that Mapleson might have a shot later on before he left Balandamph.

There was a most happy dinner-party that evening at Balandamph House. Twelve sat down at table. Mr. and Mrs. MacQueen; Elsie Stewart and her three brothers, Eric, Hugh, and Hamish; Mapleson; Dr. and Mrs. MacKenzie; Mrs. Allardice, widow of the late Established Church minister at Kirkmichael, and her son Frank, a fine boy, home for the holidays from the Edinburgh Academy; and Miss MacDugald, a niece of that gallant old Highland laird, the late Patrick Small, of Durnienean, who, in his day, could fiddle a strathspey almost as well as Neil Gow himself.

Mr. MacQueen was always full of geniality and humour, but, as host in his own house, he seemed to surpass himself. Every guest was well attended to, and felt at once at ease. What a contrast was this Highland table to the Society dinners in London, where stately grandeur and conventional politeness usurp the place of comfort and hearty fellowship! The scene need not be described, for it was very similar to that at Newton Righ; and Mapleson again whispered to Elsie, who sat beside him, "We must try and have it thus when we are settled in our English home."

In the drawing-room, after dinner, Mrs. Allardice was speaking to Stewart about her late husband. In the course of conversation he happened to remark, that it was indeed a blessed thing to be prepared for death, but he did not agree with those who limited probation to this life alone, as many departed from it who had never heard of Christ at all, and God could not be unjust to any one. This observa-

tion horrified Mrs. Allardice, who, though a real Christian and well educated, was one of those staunch Presbyterians, who think it rank heresy to utter one word contrary to the teaching of their Church. Stewart, knowing that this was neither the time nor the place for argument, said he would be very happy to call at her house at any time convenient for her, and endeavour to explain the matter fully. To this Mrs. Allardice willingly agreed, being strong in her own convictions, and anxious to bring Stewart back to the right way; for she was grieved to hear that he had abandoned his intention of becoming a Minister of the Presbyterian Church of Scotland. As she purposed, however, going on the morrow to spend about a month with her sister at the Bridge of Allan, she could not well appoint a meeting before 16th September; and that day was accordingly fixed at 10 a.m.

Next day after the Twelfth Mapleson remained at Balandamph with Elsie, and a happy day it was for both. Dr. Mackenzie went back to his patients at Kirkmichael, and Mr. MacQueen and the three Stewarts, along with the gamekeeper, again roamed the hills. Nor did they roam in vain, for by five o'clock they had returned with a good bag of grouse, besides some hares and rabbits.

On Thursday, Stewart and Mapleson, accompanied by Elsie, tried the merits of Loch-an-feigh, a small loch near Balandamph, and got a capital basket of yellow trout. The others again breasted the hills, and were not unrewarded, though they found the birds to be scarcer and wilder now.

Time passed rapidly, but very pleasantly, at Balandamph. The weather had been good, but, about three weeks after the Twelfth, it became very broken. One morning after

breakfast, when the wind was howling, and the rain coming down in torrents, (Mr. MacQueen and Stewart were in the library, deep in the mysteries of a game of Chess, and Mapleson and Elsie in the drawing-room enjoying "Bonnie Kilmeney)," the gamekeeper unexpectedly called at the house, requesting to see Mr. MacQueen immediately.

MR. MACQUEEN. What's up, Donald, to bring you here on such a day as this?

DONALD MACGILIVRAY. Sir, I just met Alastair Corbet, who said that as he was passing the Corriedhu this morning he saw a small herd of deer—two very fine stags and six hinds; and, as Mr. Mapleson is so anxious for a shot, I thought it well to come and tell you at once, sir.

MR. MACQUEEN. You did quite right, Donald. Just wait here till I speak to Mr. Mapleson.

In five minutes Mapleson was ready with his rifle. Mr. MacQueen lent his to Stewart, as he thought it best not to go himself. So the two friends went off with Donald to the Corriedhu, which was about four miles from the house at the northern end of Mr. MacQueen's property. They had a rough walk, and were at times almost blinded by the sleety rain, as the wind was in their faces, but hope spurred them on, and in about an hour they came to the head of the corrie.

DONALD. Please wait here, sirs, till I have a good look through my glass. We must be very cautious now, for, though the wind is in our favour, deer have the eyes of lynxes. Ha! I see a pair of great horns; the others can't be far away.

MAPLESON. Where are they, Donald?

DONALD. Just about a mile down the corrie, sir. I know the place well; it's a little bit of level grazing, shel-

tered on two sides by rocks. There, I see one of the herd now ; the storm has driven them down here.

STEWART. What's best to be done now, Donald ?

DONALD. Pray stoop low, sirs, and follow me warily till we come to those big rocks before us, where we cannot be seen, but where we can get a glimpse of the deer between them. I'll make a circuit to get behind them, and when they see me they will be sure to come this way up the corrie.

MAPLESON (having taken the glass). Just look at that enormous stag, Eric ; I'm sure you never saw such horns since you were born. Here's the glass.

STEWART. I don't think I ever did. I trust you may get them to grace your hall.

DONALD. Please, sirs, do not speak—deer's ears are as sharp as their eyes. Keep looking through the crevice between the rocks, so that you may see when they're coming ; have your rifles on full cock—the first stag for Mr. Mapleson, the second for Mr. Stewart, and if both escape try for a hind, for though, as a rule, sportsmen don't care to shoot them, their venison is better than the stag's ; but I do hope you'll get both the stags. If you only wound with the first barrel use the second ; aim nearer the breast than the heart to make allowance for the speed of their run.

STEWART. How long shall we have to wait, Donald ?

DONALD. I don't expect they will pass much before ten or twelve minutes, for I have a good long round to make before I get at their rear, for I don't want you to lose a good shot by my being too rash in scaring them. Watch, however, through the crevice, as if they might come up at any moment.

It was an anxious time waiting, especially for Mapleson, as this was his first attempt at deer-stalking; Stewart had been out before. At last they heard a whistle in the distance, which they knew must have been given by Donald, and they strained their eyes to mark the first approach of the deer. They came more quickly than was expected, but both rifles were ready as they bounded up the corrie against wind and rain. Crack, crack; crack, crack—four shots; then all was still again. The first ball of Mapleson broke the great stag's left foreleg, but, as he did not fall, he fired the second, which brought him down at once. Stewart's first shot went to the second stag's heart, so that, after springing up into the air, it fell to the ground dead; with the second barrel he killed a hind.

It was not long before Donald appeared upon the scene, and was as delighted as if he had shot the whole herd himself. His first work was to make the echoes of the rocks ring with the loud shout, "*Thuit an damph*,"—the stag is fallen, the famous cry used in olden times at the slaughter of the deer. His second was to apply his *skian dhu* to their throats, for the purpose of bleeding them. Mapleson poured out for him a bumper of *usquebaugh*, and told him not to swallow the yellow buttons at the bottom, which Donald found to be three sovereigns, for which he gave a profusion of thanks.

STEWART. What's to be done with the deer now, Donald?

DONALD. With your leave, sir, I'll stay with them here, if you will ask Alastair to bring the two ponies and some ropes, for we'll never get them to the house without their help. Mr. Mapleson's is the biggest stag I ever saw in my life, and it will require all Jack's strength to take him up

the hills. Spot can carry yours, and Alastair and I can manage the hind between us.

STEWART. That will do capitally ; take this to keep out the wet.

So saying, he gave Donald his well-coloured meerschaum and a good pouch of golden flake, and he and Mapleson returned to Balandamph House even more quickly than they had come from it, for the wind and rain were now at their backs. Stewart at once instructed Alastair to take the ponies, with ropes, to Donald at the Corriedhu. They were greeted with a hearty cheer by the family when they told their news ; and, with a change of clothes and a good lunch, they felt none the worse for their deer-stalking adventure, which they related with great gusto, highly praising Donald for his forethought and skill.

In the course of the afternoon Donald and Alastair arrived with the deer, and all went to the square to see the quarry weighed. Mapleson's was truly a magnificent stag with no fewer than fourteen tines, and scaled twenty-one stone ; Stewart's had twelve, and was nearly seventeen. Donald superintended the flaying and cutting up ; the heads were sent to Snowie, at Inverness, to be stuffed, and the skins to be dressed, and afterwards to be forwarded to Rookwood Hall. One haunch was sent to Lady Mapleson, one to Mrs. Stewart, and another to Mrs. Culross, and the remainder was apportioned by Mrs. MacQueen among other friends and her own household.

CHAPER XVIII. WESTMINSTER POLEMICS.

PERSONS REPRESENTED—

ERIC F. STEWART.

MRS. ALLARDICE.

FRANK ALLARDICE.

SCENE—

Geneva Cottage, Kirkmichael, Perthshire.

Neither Mrs. Allardice nor Stewart had forgotten the appointment made for the 16th September, and, as the clock was striking ten, Stewart rang the door bell of Geneva Cottage, where the zealous Presbyterian widow dwelt. Each was ready for the encounter, and each was anxious for the other's good.

MRS. ALLARDICE. I am glad to see you, Mr. Stewart; pray be seated.

STEWART. Thank you, Mrs. Allardice, I am pleased to be here; for, though we differ on certain matters, as we are both Christians we may hope that the Lord's blessing may attend our interview.

MRS. ALLARDICE. I sincerely trust that it may, but what could have induced you, Mr. Stewart, to go off the rails as you have done, and turn your back on the Confession of Faith, in which, I may say, you were born and bred.

STEWART. I only turn my back, Mrs. Allardice, on those parts of the Confession of Faith which I believe to be wrong; those portions which are truly based on Scripture I hold as firmly as ever.

MRS. ALLARDICE. But, Mr. Stewart, without meaning any offence, is it not rather presumptuous, in a young man like you, to find fault with any portion of it, seeing it was all the work of the great Westminster Divines, assisted by such eminent ministers of the Scottish Presbyterian Church as Henderson and Boyd, and Gillespie and Rutherford?

STEWART. I know the history of the Westminster Assembly—how it was called into existence by the action of Parliament, and how its deliberations were conducted, and that most, if not all of its members, as far as we have now the means of judging, were godly men. But I happen to know also, that many of them were saturated with the doctrine of Calvinism, which limits the Atonement of Christ to the Election of a few, and decrees the vast majority of men to unending torments.

MRS. ALLARDICE. But surely you believe in Election, Mr. Stewart?

STEWART. I believe in the Election of God implicitly, but I do not believe in Election as propounded by John Calvin, any more than I do in the Koran of Mahomet. The one springs from the pure love and wisdom of God, the other from the aberrant intellect of a man, who neither knew God

aright as to His Character, nor as to His Eternal Purposes. Calvin mounted high, but grovelled low,

Like some tall hill whose head's in heaven,
While its whole shadow rests on earth.

MRS. ALLARDICE. You are very hard on Calvin, Mr. Stewart.

STEWART. No, Mrs. Allardice, I really am not; I simply state facts that you may determine for yourself, if you attentively read his writings and his life. A man who could connive in delivering to the Genevan magistrates, and afterwards condemn to death, an opponent for difference in theological opinions, is not one in whom I am disposed to place much confidence, as regards either heart or judgment. Had Calvin known God properly, he would never have supposed Him to be capable of doing such horrible acts as he has ascribed to Him. Our Lord said,

“ Be ye, therefore, merciful, as your Father also is merciful.”—*Luke vi. 36.*

“ Love your enemies, bless them which curse you, do good to them that hate you; and pray for them which despitefully use you and persecute you, that you may be the children of your Father which is in Heaven.”—*Matt. v. 44, 45.*

Here mercy and love of the highest quality are attributed to God, but Calvin makes Him to decree the majority of men, even before they are brought into existence, to be reprobated, or damned, as the Orthodox explain the word, without hope of recovery. Thus he writes:—

“ Those whom God passes by He reprobates, and that *for no other cause* but because He is pleased to exclude them from the inheritance which He predestinates to the saints.”—*Inst. Chap. xxiii. 1.*

The man who would torture a cat even for a single day would be considered a heartless monster; but Calvin asserts that God has determined to keep unelected sinners,

who constitute by far the greater number of His creatures (for the saints are called a “little flock”—*Luke xii. 32*), in dreadful misery throughout the unending eternity. According to this teaching, the code of morality in Heaven would be immeasurably lower than it is on earth. Which rule of ethics are we to observe, as being most conducive to virtue and happiness—that of Christ or of Calvin? To my own mind the whole foundations of morality and truth seem to be subverted by the Creed of Calvin, which is only calculated to make infidels; for how could any good man, who takes the trouble to think, honour such a Being as Calvin represents God to be?

MRS. ALLARDICE. But many good men have honoured God, though they held the Creed of Calvin.

STEWART. Yes, but they must have done so without seriously thinking of what that Creed involved. No good man could honour Satan, because he knows that he is evil, nor could he honour God, if he really thought Him to be capable of doing deeds of such a malignant nature as those attributed to Him by Calvin.

MRS. ALLARDICE. But Calvin allows that God hates sin.

STEWART. Certainly; but, at the same time, he makes Him out to be the greatest culprit, by creating beings only to torment them for ever, for such is the doctrine of Reprobation, if words have any meaning at all. Further; God, according to Calvin, cannot particularly hate sin if, having the power for its removal, He could permit it to continue throughout Eternity. The Bible tells us very differently, even that “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life”—*John iii. 16*—and this blessed Saviour

died upon the cross “**to put away sin by the sacrifice of Himself.**”—*Heb. ix. 26*. These two modes of dealing with sin are diametrically opposed to each other—the one energizes it for ever, the other abrogates it altogether. Which, Mrs. Allardice, should the good man who thinks accept—that of Calvin or that of God?

MRS. ALLARDICE. But the Westminster Divines, following Calvin, give, in our Confession of Faith, chapter and verse for all that they affirm.

STEWART. They do; but frequently their references are not to the point, as you will discover if you examine them as carefully as I have done. Besides, the translation of the Scriptures, from which they quoted, did not always give the true sense of certain words of the original, bearing on the future state of man.

MRS. ALLARDICE. But these Divines were learned men, and surely they would not have dared to give a wrong interpretation of any word?

STEWART. They were, I grant, for the most part, learned men, but they took the Bible as they found it already translated for them, and did not think it necessary to question the correctness of its translation, especially as its rendering of the words to which I refer, *Sheol, olam, od, Hadēs, Gehenna, aiōn, aiōnios, kolasis, basanos, krisis*, all relating to the Future, only too well coincided with their own Calvinistic predilections.

MRS. ALLARDICE. Does not the Bible tell us:

“The wages of sin is death.”—*Rom. vi. 23*?

“He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him.”—*John iii. 36*?

STEWART. It is perfectly true that “**the wages of sin is death;**” the fact has been exemplified from the days of

Adam until now; but it is not true, as the Confession teaches, that death means a never-dying life in torment. Had such been the case, as Christ did not suffer that penalty, His atonement for man would have been insufficient, for "**H**e rose again the third day according to the **S**criptures."—*I Cor. xv. 4.* I happen to have in my pocket a pamphlet called *Life in Christ only*, by the Rev. Edward White, containing *Three Letters* to the Editor of *The Christian World*. Kindly let me read, from the first, an extract taken from *The Reasonableness of Christianity*, written by the famous philosopher John Locke:

"By death some men understand endless torments in Hell fire; but it seems a strange way of understanding a law, which requires the plainest and directest words, that by death should be meant eternal life in misery. Can any one be supposed to intend by a law which says, *for felony thou shalt surely die*, not that he should lose his life, but be kept alive in exquisite and perpetual torments? And would any one think himself fairly dealt with if that was so used?"

As to the wrath of God abiding on the unbeliever, of course it will so long as he continues wilfully in his unbelief, but, when that is removed, the wrath will be removed also. I would also remark that the word here used for wrath is *orgē*, from the verb *oregomai*, "to desire earnestly" (Parkhurst); and, according to the definition of Aristotle, *Rhet. Lib. ii.*, signifies "vehement desire accompanied with grief," which meaning would be most appropriate in this passage, for God says, "**F**ury is not in **M**e."—*Isa. xxvii. 4.* There is nothing whatever stated about Eternal Torment in the text quoted; the Lord is grieved for the hardness of the human heart—*Mark iii. 5*—but He is ever ready to forgive on true repentance.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live."—*Ezek. xxxiii. 11.*

MRS. ALLARDICE. Well, Mr. Stewart, I am not learned,

but I know plain English, and Christ tells us of a sin for which there is no forgiveness either in this world or in that to come—*Matt. xii. 32*—and how, in the face of this, you can say there will be a chance for men being saved beyond the grave, I cannot understand.

STEWART. The sin you here allude to is that against the Holy Ghost, and it is the most dreadful that can be committed. You will observe, if you look at the cognate passage in *Mark iii. 22—30*, that this sin arose from certain Jews saying that Christ had an unclean spirit, Beelzebub, the prince of the demons, by whom He cast out demons. Whosoever is guilty of this sin, *ouk echei aphesin eis ton aiōna*, “hath not forgiveness for the age, *all' enochos estin aiōnion hamartēmatos*, but is guilty of an age-lasting sin”—*Mark. iii. 29*—not of “eternal damnation,” as our version wrongly translates the word *kriseōs*, there used instead of the older reading, *hamartēmatos*, sin. *Krisis* does not signify damnation, as popular theology teaches, but simply judgment. The passage means that persons who may be guilty of this sin will be punished during the ages, though for what length of time the punishment may last is not revealed farther than in the text you quoted—*Matt. xii. 32*—which states that it will not be forgiven “*oute en toutō tō aiōni*, neither in this age, *onte en tō mel'onti*, nor in the coming one.” But, the very fact of forgiveness being debarred for these two ages, shows that it is quite possible—yea, it is, indeed, the inference to be drawn—that the sin will be forgiven during the subsequent ages, after the limitation named has been passed. If not so, the phrase would only be a pleonasm, a mere redundancy of words, which we could not expect our Saviour to use on such a solemn subject. Several Protestant exponents of this passage take a similar view,

such as Olshausen, Southwood Smith, Jukes, Row, and others, so that I am by no means singular in expounding it as I have done. How could God be the All in All if even one sin remained unforgiven?

MRS. ALLARDICE. Not being a Greek scholar, I am unable to contradict your assertions, but, if you are right, and the Translators of our authorised version wrong, I think they are terribly to blame; for the threat, of what they declare to be "eternal damnation," has blighted the lives of many, who have thought that they had committed "the unpardonable sin." But, be that as it may, what can you say to the statement of *I John v. 16*, which is very similar to that of our Lord now referred to, "**T**here is a sin unto death; **I** do not say that ye shall pray for it"?

STEWART. I do not think that this sin spoken of by John is the sin against the Holy Ghost, but is one of a less heinous character. To get at its meaning we must consider two or three other passages of Scripture. In the early Church we read of certain Christians committing sins, for which they were punished with sickness, and sometimes even with death. Thus, with respect to the Corinthians, who partook unworthily of the Lord's Supper, Paul said, "**M**any are weak and sickly among you, and **m**any sleep"—*I Cor. xi. 30*—*koimōntai ikanoi*, a considerable number fall asleep—that is, sleep in death, as the word *koimaō* is frequently used in Scripture regarding the death of Christians, as in *John xi. 11*; *Acts vii. 60*; *I Cor. xv. 6*; *I Thess. iv. 14, 15*. Ananias and Sapphira were struck dead at once, for lying unto God about the price they obtained for the possession which they had sold.—*Acts v. 1—11*. It is evident that prayer was not available for such who thus "sinned unto death;" but the death here

spoken of was only temporal, and did not preclude pardon on repentance in another state thereafter.

Again, we read of other Christians—some of whom had evidently committed sins, in consequence of which they had become afflicted and sick—who were to be prayed for by the Elders of the Church, and anointed with oil in the name of the Lord. These were to be raised up and their sins forgiven.—*James v. 14—16*. Such instances are in exact keeping with the passage you quote.—*I John v. 16*:

"If any man see a brother sin a sin *which is* not unto death, he shall ask; and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it."

MRS. ALLARDICE. I must confess, Mr. Stewart, that your explanation of this passage appears to be satisfactory, especially as it seems to me to have some co-relation with two remarkable texts which puzzled me before; I mean that in *I Cor. v. 5*, where the Corinthian Church is said "**to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus,**" and that in *I Tim. i. 20* respecting Hymenæus and Alexander, whom Paul "**delivered unto Satan, that they may learn not to blaspheme.**" It is astonishing, when once we get the clue, how one passage in Scripture is interpreted by another. Still, I cannot see how there can be any forgiveness, in an after-world, for such as Ahab and Jezebel, whose whole lives were so ineradicably dyed with infamy and crime.

STEWART. I shall try to answer your difficulty; pardon me if I should be rather long in my remarks, but I would like to speak to you plainly on this subject of Forgiveness.

MRS. ALLARDICE. Please, Mr. Stewart, take as much time as you like; you cannot speak too plainly for me.

STEWART. Thanks. The highest state of the human mind is when it approximates most nearly to that of God. What can be grander than the prayer of Stephen for his murderers when, in the article of death, he cried "**Lord, lay not this sin to their charge**"?—*Acts vii. 60*. Was not this utterance in true accord with that of Christ upon the cross, "**Father, forgive them, for they know not what they do**"?—*Luke xxiii. 34*. Our Lord taught the enquiring Apostle, that the offending brother was to be forgiven not only "**until seven times, but until seventy times seven**"—*Matt. xviii. 22*,—which means, of course, as many times as forgiveness is required, being assured "**that the goodness of God leadeth thee to repentance**"—*Rom. ii. 4*,—and "**that the long-suffering of our Lord is salvation**"—*2 Pet. iii. 15*. The great object of Christ in coming into this world was **TO PUT AWAY SIN**, and that object cannot be completely attained, until every sin throughout the universe has been repented and forgiven, otherwise Christ could not deliver the kingdom to God the Father as perfected, which it is positively promised He will do.—*1 Cor. xv. 24*.

Many Christians, who consider themselves to be very good, do not understand this, and, without wishing to be uncharitable, I am afraid that the latent cause of their non-apprehension arises from the deceitfulness of sin in their own hearts, a kind of self-righteousness akin to that of the Pharisee of old, who thanked God that he was not as other men.—*Luke xviii. 9—14*. It is such, I think, who will be generally found as being the most prone to condemn others, and the least willing to acknowledge the pardoning love of God to sinners beyond the grave. If God be considered, according to the Popular Creed, as a Being of

a cruel and unforgiving nature towards the majority of His creatures in the world to come, there is no wonder—even as the insect takes its colour from the leaf on which it feeds, and as becomes “the dyer’s hand subdued to what it works in”—that those who hold it should imbibe the same unrelenting spirit also. Thus, Queen Mary of England justified her fearful persecutions of the Protestants by saying, “As the souls of heretics are to be eternally burning in Hell, there can be nothing more proper than for me to imitate the Divine vengeance by burning them on earth.” In my own experience, the best people I have met with were those who mourn most over their own imperfections, and who, feeling the need of pardon for themselves, are unwilling to draw the line beyond which Forgiveness is impossible for others. Those only who attempt to contemplate, with reverential awe, the holy Character of God, can aright realize their own failings. Then the humbled soul, shocked at the sight of its own impurity, is ready to exclaim with Isaiah,

“ Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Jehovah of Hosts.”—*Isa. vi. 5.*

There is a beautiful illustration of our need of forgiveness in the original of *John xiii.* 10 in which the difference between *leloumenos*, there rendered “washed,” and *nipsas-thai*, “wash,” has not been observed in our Authorized Version. It means that, although we require but one salvation by the precious blood of Christ, *dia loutron palingenesias kai anakainōseōs Pneumatos Hagion*—“through the bath of regeneration and renewing of the Holy Ghost”—*Titus iii. 5*—we also want the dipping in water, or cleansing, of our feet after the bath; that is, the

pardon of those sins, which we are so liable to contract, in our daily pilgrimage through this present evil world. By comparing ourselves with others, whom we are so ready to consider to be less worthy than we, we are apt to become self-righteous, and it is only by looking into the perfection of God, that we learn how imperfect we really are. Job discovered this at last when, after the Jehovah had spoken to him out of the whirlwind, he was enabled to say, “**I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee, wherefore I abhor myself, and repent in dust and ashes.**”—*Job xlvi. 5, 6.* Then, like the woman in the city which was a sinner, we love much, for we feel that we have had so very much forgiven, and can thus better understand, how the long-suffering mercy of God can be extended to sinners in another world—even to such as Ahab and Jezebel—as it has been shown to ourselves in this. We believe the Word, that Christ ‘**is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.**’”—*Heb. vii. 25.* We can, therefore, confidently leave the issue with God, assured that, though with some the process of purifying may be long, and may require even to be through the Gehenna of fire, all wills shall at last be voluntarily submissive to His will, and, when that has been accomplished, that forgiveness will be granted even to the worst.

MRS. ALLARDICE. The Lord has said, “**Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil?**”—*Jer. xiii. 23.* And mark what is spoken of Ahab and his wife Jezebel—who, to all appearance, was even viler than he—in *1 Kings xxi. 25*, “**There was none like**

unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom his wife, Jezebel, stirred up." What hope can there possibly be of forgiveness for such atrocious sinners as these?

STEWART. There is nothing too hard for God to accomplish in the way of salvation, through the Atonement of our risen Lord. That is a fact productive of the most eventful consequences, even the redemption of the lost throughout all the ages. His High Priesthood is said to be *aparabaton*—literally, not passing over—intransitive; meaning that Christ is the only anointed High Priest, and that His High Priesthood does not pass from Himself to any one else. Not that it will never pass away at all, for it will, as soon as the work for which He was consecrated the High Priest has been accomplished, when He will deliver up His Mediatorial Kingdom to God the Father without one stain of sin.—*1 Cor. xv. 28.*

"For to this end Christ both died and rose and revived, that He might be Lord both of the dead and living."—*Rom. xiv. 9.*

"Who willeth all men to be saved, and to come unto the knowledge of the truth, *eis gar Theos*; for God is one"—*1 Tim. ii. 4, 5,*

which means that, when all sin has disappeared, through the intervention of the Great High Priest, His mediation will no longer be required, because the whole creation will then have been brought into complete agreement with the One Creator, so that God will be the All Things in All.

In *Hebrews vii. 28* Christ is said to be *eis ton aiōna teteleiōmenon*, "made complete for the age;" that is, that His High Priesthood will be effectual for the salvation of sinners, during that vast epoch which comprehends all the periods of time, as Paul expresses it in *Eph. iii. 21*, *eis pasas tas geneas tou aiōnos tōn aiōnōn*, "unto all the generations of the age of the ages," and which the Apostle Peter

summarises in 2 Pet. iii. 18, *eis hēmeran aiōnos*, “unto the day of the age.” This great *aiōn*, or age, is the circumference of the great wheel which embraces all the lesser *aiōnes*, ages or cycles of time, for the latter are but wheels within a wheel. Beyond the boundary of this immense but finite *aiōn* is what we call Eternity, that illimitable incomprehensibility, for which language, whether it be Hebrew, or Greek, or Latin, or English, has as yet failed to find one affirmative word to express its true meaning. I cannot tell you how much my soul rejoices in this High Priesthood of Christ, seeing how it will exist for the whole range of the ages, and how He saveth to the uttermost, *eis to panteles*, “to the whole end,” all—even the most abandoned sinners, such as Ahab and Jezebel—who come unto God through Him.—*Heb. vii. 25.*

MRS. ALLARDICE. I grant, Mr. Stewart, that what you say, respecting the plenitude of God’s forgiveness, commends itself to my own judgment, and, as regards myself, I feel the need of it every day, but ever and anon are ringing in my ears the awful words of Scripture, “Who among us shall dwell with everlasting burnings?”—*Isa. xxxiii. 14*; “These shall go away into everlasting punishment,”—*Matt. xxv. 46*—showing that, in Eternity, there is no mitigation of the wrath of God for sinners, and to hope for such is to hope where no hope is ever permitted to exist.

STEWART. Dear Mrs. Allardice, how I sympathize with you! You are only now expressing what I and thousands more have suffered, in their honest desire to uphold, what they have been taught to consider to be Scripture truth, against the better dictates of their own hearts. Permit me to endeavour to explain what these passages you refer to mean.

MRS. ALLARDICE. They can only mean what they say.

STEWART. Pardon me, Mrs. Allardice, God always means what He says, but our Scriptures, as translated and interpreted by men, do not always say what God means, and the passages you have mentioned are cases exactly in point. In the first—*Isaiah xxxiii. 14*—God, through the Prophet Isaiah, denounces the wickedness of the sinners of Zion and Jerusalem, tells them that their enemies, (Sennacherib and his hosts), shall come among them, and asks how they shall dwell with the devouring fire and the age-lasting burnings with which they will be punished. The calamities there threatened are simply temporal, and do not bear the slightest allusion whatever to punishment in the world to come. Besides, God Himself answers the question in the following verse (15), “He that walketh righteously and speaketh uprightly,” etc., thus meaning that, while sinners in Zion will be unable to withstand the desolating punishments inflicted upon them by their enemies, the righteous will be preserved in peace. The adjective for “everlasting,” *olam*, qualifying “burnings,” does not, in the original, carry in its meaning “the lasting for ever,” but only time which is hidden, limited, and indefinite.

As regards the passage *Matt. xxv. 46*, the word there translated “everlasting” is really “age-lasting,” that is, continuing only as long as “the age” or “ages” last. It is *aiōnios*, derived from the noun *aiōn*, an age, and the adjective bears no more of eternity in its signification than does the noun. The duration of an *aiōn*, or age, varies according to what it refers to in the context. It is sometimes employed to express a lifetime, occasionally this present world, and frequently an undefined period beyond

this world ; but, as it is often used in the *plural*, the proof is positive that it CANNOT mean Eternity, as that has none.

The Greek classical writers use the word in a similar manner ; thus, " At a man's death his *aiōn* fails"—*Hom. Il.* v. 685. Again, " Who, except the gods, lives all the time of his *aiōn* without suffering ?"—Æschyl. *Agam.* 554. The word for punishment here used is *kolasis*, literally, " correction," the idea being taken from the pruning of a tree in order to make it bear better. *Kolasin aiōnion* therefore means " age-lasting correction." The wrong translation of these two words has given sad hearts and weeping eyes to many of God's dear children.

Here let me again make a remark which I doubt not will surprise you—that there is not in the Hebrew of the Old, nor in the Greek of the New Testament, one word which of itself expresses absolutely and conclusively real Eternity, by which we understand measureless time, duration without a beginning and without an end. Even our English word Eternity has, in its origin, no positive everlastingness. It is derived from the Latin *ætas*, an age ; hence *æternitas* and the adjective *æternus* or *ævitemus*, from *ævum*, an age, which again is only an adaptation of the Greek *aiōn*, an age or period of time, and that comes from the Hebrew *aon*, a word expressive of time.

MRS. ALLARDICE. I know, Mr. Stewart, from what your dear sister told me, that you are a great scholar, and took a First in Classics at Cambridge, but you must excuse me if I still believe in Eternity, in the Eternity of God, and in the Eternity of God's people.

STEWART. So do I, Mrs. Allardice, with all my heart and soul ; what I said was, not that there was no such thing as Eternity, but that there was no word in the

original of the Bible to express it absolutely and conclusively, and that even our English word Eternity does not, from its derivation, convey the correct meaning of what Eternity really is. As I do not state what I cannot prove, I shall be happy, should you have patience, to give you the reasons for what I have said.

MRS. ALLARDICE. This is so utterly new to me, and so contrary to all I have ever heard before, that I am really anxious to know what you can say on a matter of so much importance; so pray proceed.

STEWART. In Hebrew, *olam*, generally translated "ever," or "for ever," properly means a concealed duration, and is simply indefinite, being used for periods long and short, some of which have already ended, as, for example, that mentioned in *Deut. xv. 17* :—

"Then thou shalt take an awl, and thrust it through his (the bondman's) ear unto the door; and he shall be thy servant for ever (*olam*): and also unto thy maidservant shalt thou do likewise."

It is evident that the word *olam* here used embraces only a period of time, death having long since parted both the bondman and the maidservant from their master.

Od, another Hebrew word, translated Eternity, signifies futurity, progress, moving onwards. The strongest expression, apparently, for *od*, as meaning Eternity, is in *Isaiah lvii. 15*, in which God is described as "**the High and Lofty One that inhabiteth Eternity, od.**" But, if you turn to *Isa. ix. 6* (*Heb. 5*), where the Lord is described as "**the Everlasting Father,**" *Abi od*—literally, the Father of the Future Age—the fact of Christ being its Father shows its creation. The truth of the Ages having been made is proved in the *Epistle to the Hebrews i. 2*, *di'hou kai tous aiōnas epoiēsen*—"**By whom also He made the Ages;**" and

also in *Heb. xi. 3*, *pistei nooumen katērtisthai tous aiōnas rēmati Theou*—“Through faith we understand that the Ages were framed by the Word of God.” *Rom. xvi. 25*, *1 Cor. ii. 7*, *2 Tim. i. 9*, and *Tit. i. 2* also corroborate this fact in the original, though it is hidden in our Authorised Version, through improper translation, by rendering *aiōn*, an age, and *aiōnios*, age-lasting, as if these words were *kosmos*, the world.

If we rightly examine the Greek word *aiōn*, variously translated in our Authorized Version as “the world,” “for ever,” etc., the force of my remarks will be still more apparent. It signifies, literally, an age or portion of time—longer or shorter, as the case may be—cut off from the rest. Its non-endlessness is proved by its being so often used in the plural, *tous aiōnas*, the ages, *tous aiōnas tōn aiōnōn*, the ages of the ages, &c. The true, still Eternity is itself one, without beginning and without end; to speak, therefore, of “Eternities,” or “Eternities of Eternities,” is utter nonsense. The Translators of the Septuagint, whose work is the first rendering into Greek of the Hebrew Old Testament, made about 250 B.C., seem to have been well aware of the insufficiency of the words *olam* and *aiōn* to express “everlastingness,” so that in translating *olam* by *aiōn* they have in three instances added the words *kai eti* (“and farther”), *kai epikeina* (“and beyond it”), to denote a greater continuance of duration than these words could possibly of themselves imply. This may be seen by reference in the Septuagint to *Exod. xv. 18*; *Dan. xii. 3*; and *Micah iv. 5*.

There is one other word, *aidios*, which requires a brief notice. It means literally “invisible,” being derived, as I believe, from *a* (negative), and *idein* (to see), though generally it is thought to come from the adverb *aei*, signifying

always. It is used twice in the New Testament as meaning eternal and everlasting, but in neither instance with reference to man. In *Rom. i. 20* it alludes to the power and Godhead of the Almighty, which is, of course, eternal in the true sense of the term. In the other place where it occurs—*Jude 6*—it is termed “everlasting” with reference to the chains with which certain angels who kept not their first estate, or principality, are bound. But that *aidios* does not there mean true Eternity is shown, by the binding of these angels being limited until or “unto the Judgment of the Great Day.”

MRS. ALLARDICE. I cannot help seeing the force of your argument, Mr. Stewart; but how do you arrive at the fact of there being any Eternity at all, if there be no word to express its proper, unmistakable meaning? for, that Eternity really exists, there cannot be the shadow of a doubt.

STEWART. I reply, Eternity, in the original Scriptures, is described not by affirmatives but by negatives, just as our English words “endless” and “unending,” both negatives, infer duration without end. Thus of God it is written, “Who only hath immortality,” *athanasian*—*1 Tim. vi. 16*—that is, deathlessness. He cannot die; therefore He lives for ever. In another passage—*Rom. i. 23*—He is termed *tou aphthartou Theou*, “the uncorruptible God;” corruption involves decay, but God has none, and therefore exists for evermore. Of Christ it is said, “Thou art the same; thy years shall not fail.”—*Heb. i. 12*. He became a Priest, “not after the law of a carnal commandment, but after the power of an endless life.”—*Heb. vii. 16*. The word here used for “endless” is *akatalutou*, and means literally indissoluble; both expressions are negative.

I may observe, however, that there is one word which

implies Eternity as regards God Himself, but to none else, I refer to the name JEHOVAH. God made Himself known to Moses by this name—*Exod. vi. 2, 3*—and a most wonderful name it is, composed of four Hebrew letters, hence called the Tetragrammaton. This word contains in itself the three parts of the verb *hayah*, “to be”—the past, the present, and the future—denoting thereby continuous existence. Our Lord Jesus Christ is periphrastically called to the same effect in the New Testament, *ho ὁν*, *Kai ho ἐν*, *kai ho erchomenos*, *ho παντοκράτωρ*, “which is, and which was, and which is to come, the Almighty.”—*Rev. i. 8*. Such expressions of Eternity are, of course, quite inapplicable to any created beings.

Again, with respect to believers, although their *aionian* or age-lasting life, as so-called, can only continue as long as the *aionian* or age-lasting correction of the wicked, referred to in *Matt. xxv. 46*, their actual existence in glory will endure throughout the true, endless Eternity, after the *aionian* periods have all passed away. The reason of their life being really everlasting is because they live in Christ—“Your life is hid with Christ in God”—*Col. iii. 3*—and they have been made partakers of the Divine nature—*2 Pet. i. 4*. Our immortality is secured in Christ.

“Because I live ye shall live also.”—*John xiv. 19*. “God sent His only begotten Son into the world, that we might live through Him.”—*1 John iv. 9*. “Neither can they die any more.”—*Luke xx. 36*. Nothing “shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”—*Rom. viii. 39*.

The ages had their beginning; they were created, as already shown, by the Son of God. God’s promise of Eternal Life to His children was made before age-lasting times, *pro chronōn aiōniōn*.—*Tit. i. 2*. But these “age-lasting” times shall end, though the life of God’s children continues

still, for it is written, *cita to telos*, “**A**fterwards the end, when He (Christ) shall have delivered up the kingdom to God, even the Father, when He shall have put down all rule, and all authority, and power.”—*1 Cor. xv. 24*. I do not hesitate to say that the mistranslation, and consequent misunderstanding, of these crucial words, *olam, od, sheol, hadēs, aiōn, krisis*, and a few others before referred to, has been the fruitful source of evil both to the Church and to the world. Through these, by means of the Confession of Faith and Catechisms, the Westminster Divines have very greatly helped to propagate the awful libel against the Character of God, by declaring that He, from all Eternity, ordained the vast majority of His creatures to Everlasting Misery ; for, disguise it, or gloss it over with euphemistic words, as men try to do, that is their real teaching. Alas ! even now may it be said of Christians, as it was spoken of Israel of old :

“A wonderful and horrible thing is committed in the land ; the prophets prophesy falsely, and the priests bear rule by their means, and My people love to *have it so* ; and what will ye do in the end thereof ? ”
—*Jer. v. 30, 31*.

MRS. ALLARDICE. I cannot gainsay your remarks, Mr. Stewart, for they bear the stamp of truth ; but they are all so new to me that I feel bewildered, and I dare not accept them. How can there possibly be forgiveness beyond the grave ? Does not one of our own Paraphrases say :

In the cold grave to which we haste,
There are no acts of pardon past ;
But fixed the doom of all remains,
And everlasting silence reigns.

STEWART. I beseech you, dear Mrs. Allardice, do not take your theology from a Scotch Paraphrase, but from the Bible itself : “**L**et God be true, but every man a

liar."—*Rom. iii. 4.* May I make a few remarks on the point of pardon beyond the grave?

MRS. ALLARDICE. Certainly, Mr. Stewart; but I am afraid you will be talking to one who will not hear the voice of the charmer, "charming never so wisely."

STEWART. Most men in this present world pass out of existence in an undeveloped state, owing to circumstances over which they have no control. But surely God, (Who is Just as well as Loving), in making His creatures, must have had their eternal happiness in view, and will give to such, in another sphere, the opportunity of attaining it which they did not possess in this. Unnumbered millions among the Heathen, and millions of unregenerate persons in *quasi-civilized* nations, have left the world without having ever heard of Christ, or, even if some of them have heard, the Gospel may have been presented in such a defective manner, as to have given them no true conception of Him as the Saviour of sinners. Thousands of children are brought up by wicked parents, whose only teaching is sin, so that we need not be surprised if many boys find early graves in prisons, and girls in Magdalen Asylums, dying without a sign. The Orthodox Christian makes no allowance for ignorance or evil environments, but, with grim propriety, consigns such blighted souls to the horrors of an Eternal Hell. O Orthodoxy, it may well be said, as was spoken of Liberty long ago : "What deeds of darkness are permitted in thy vaunted name."

It is true that there is a very considerable difference in the characters of men, between the very good and the very bad; but, between these extremes, there are divers shades of degree which are almost imperceptible. Where is the line to be drawn between the worst, who is to be eternally

saved, and the best, who is to be eternally damned? The difference betwixt these two states, according to your Creed, is absolutely infinite, but betwixt the individuals themselves it would be only infinitesimal. Where then would be the discriminating judgment spoken of by Christ in punishing with few or many stripes?—*Luke xii. 47, 48*. Where would God's justice be? We are told that "**God is no respecter of persons**"—*Acts x. 34*,—but, in making such an arbitrary distinction as the Confession of Faith teaches, He would contravene His own Character, and you know that "**He cannot deny Himself.**"—*2 Tim. ii. 13*.

How then can everlasting misery be the issue for any of God's creatures made in His own likeness and image? Has He no love for them, and has He no power to prevent such an awful catastrophe? Is the Devil stronger than He? Blessed be His Holy Name, God has Love which is infinite, and Power which is omnipotent, and He has provided the way of deliverance through His only Begotten Son, who came "**to seek and to save THAT WHICH WAS LOST.**"—*Luke xix. 10*. And the Holy Book declares in the Parable of the Lost Sheep that He will seek **UNTIL HE FIND**—*Luke xv. 4*—even though the Lost may have to be sought for in the very abyss of Hades and Gehenna; for Christ "**gave Himself a ransom for All**"—*1 Tim. ii. 6*—and He "**hath made the depths of the sea a way for the ransomed to pass over.**"—*Isa. li. 10*.

MRS. ALLARDICE. Mr. Stewart, you are more compassionate than God; does not He say of the wicked, "**I also will laugh at your calamity; I will mock when your fear cometh.**"—*Prov. i. 26*. Even in the time of the Millennium, when the river from the Temple is made a blessing to the land, we read, "**The miry places thereof,**

and the marshes thereof, shall not be healed ; they shall be given to salt."—*Ezek. xlviij. 11.* Does not this by analogy show that, while God's saints will be made happy, the lost will be cursed for ever ?

STEWART. Pray, Mrs. Allardice, do not insult God by supposing that a poor, sinful man can be more compassionate than He, Whose compassions fail not, and Whose very name is Love. Were the compassion and love of God not greater than ours, we could not properly worship Him, for worship, to be true, requires reverence, and how could we reverence Him, if His compassion and love were so much less than our own ?

As regards the first passage you quoted, from the *first chapter of Proverbs*, may I ask you to take your Bible and look at the context from the 11th to the 19th verse ? You will see that Solomon is speaking of certain wicked persons who are greedy of gain, and lie in wait for blood. They are arrested by the hand of Justice, and about to suffer death for their crimes. They then wish that they had listened to the warnings they had before received, but it is now too late, and the law must take its course. The punishment is temporal, and there is nothing spoken here respecting the eternal state of the persons in question. God cannot contradict His own Word, which declares :

" Those that seek Me early shall find Me."—*Prov. viii. 17;* " I said not unto the seed of Jacob, Seek ye me in vain."—*Isa. xlvi. 19.* " Incline your ear and come unto Me ; hear and your soul shall live."—*Isa. lv. 3.*

With reference to the unhealed marshes of the Millennial period—*Ezek. xlviij. 11*—you must be very hard pressed for an argument, to show the eternal misery of the lost, when you bring forward such a passage as that. Your analogy does not hold good, for the Millennium will exist only for

a limited time—a thousand years—whereas you say that the punishment of sinners will be eternal. The difference of duration is thus simply infinite. After the close of the Millennium there will be open rebellion, which will be put down by fire sent specially from Heaven—*Rev. xx. 9, 10*—but, after this, we find there will be a new Heaven and a new earth, “**for the first Heaven and the first earth were passed away, and there was no more sea.**”—*Rev. xxi. 1*. We may be certain that there will be no more unhealed marshes then, for a little further on we read,

“God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.”—*Rev. xxi. 4*.

MRS. ALLARDICE. I feel, Mr. Stewart, that I cannot answer you; but I'll stick to the marshes still. I am content to wait: “**Shall not the Judge of all the earth do right?**”—*Gen. xviii. 25*.

STEWART. Dear Mrs. Allardice, it is just because God is Just, and must from His very nature do right, that Eternal Punishment is an eternal impossibility. He is Love, and, therefore, cannot be Hatred. You say you can wait; but what a sad waiting is this, not knowing what the issue will be in a matter of such vital importance, where the very existence of God's Justice is in question. God has given us the Bible as a code of morals for our *present* use. Good and evil are distinctly set before us, and we have a conscience to know, and a will to decide on what is right and on what is wrong. When Abraham said, “**Shall not the Judge of all the earth do right?**” he knew the Character of God as being pre-eminently Just, and he, not being aware, as God was, of the awful state of Sodom, humbly expostulated with Him that He should not slay the righteous with the

wicked. As a matter of fact, God neither threatened nor did such a thing as that, but “delivered just Lot, vexed with the filthy conversation of the wicked”—*2 Peter ii. 7*—he being the only righteous man in that abandoned city. . The excuse, which so many make, to postpone decision respecting God’s dealings with men, on the question of Eternal Punishment, by quoting such a text as that referred to, is only an unworthy subterfuge, employed to conceal their own indifference, and will not stand the test before the tribunal of Christ, because God has already supplied us, in His own Word and in our own conscience, with the means of judging aright. It may, perhaps, appear to some as humble to avoid decision now, but, in reality, it is very far from being so, for it shows the low opinion in which the Character of God is held, as if He ever could possibly be capable of permitting such notorious injustice as Eternal Punishment involves, and the laws of morality are thus virtually trampled under foot. Such irresolution asks, like Pilate, “What is truth?”—*John xviii. 38*—and waits not for a reply. It opens the sluices of anarchy and confusion, by refusing to acknowledge the standard of morality which God has already given us, and leads to nothing short of Agnostic hopelessness and disbelieving despair.

MRS. ALLARDICE. I am sure, Mr. Stewart, I am not an Agnostic; the very name is odious to me.

STEWART. I do not, for one moment, dear Mrs. Allardice, accuse you of being one, for I know that you are not; I am only showing the tendency which the Creed you advocate has to lead to such results, and I most sincerely trust that you may be ever kept out of its insidious toils. The doctrine of Endless Misery seems to blunt the

affections to the true sense of what is just and good, as may be seen in the writings of Peter Lombard, J. Furniss, S. Hopkins, Jonathan Edwards, and others of its defenders. What a deadening influence must the Creed of Calvin have had on Edwards, when he could say, “The view of the misery of the damned will double the ardour of the love and gratitude of the saints.” O what a contrast to this is the spirit which Moses showed when he asked to be blotted out of God’s book, unless Israel’s sin in worshipping the golden calf were forgiven—*Exod. xxxii. 30—32*,—or by David, when he agonized over the death of his rebellious son Absalom—*2 Sam. xviii. 33*,—or by Paul, when he could wish himself to be Anathema from Christ for his brethren’s sake—*Rom. ix. 3*,—or, above all, by our Blessed Lord Himself, when He wept over Jerusalem, where He was about to be crucified, and prophesied that in her not one stone would be left upon another, because she knew not the time of her visitation.—*Luke xix. 41—44*.

To my own mind, the joys of the redeemed in glory instead of hardening will mollify their hearts, and their sense of pity, so far from being crushed, will be increased exceedingly. To think that some of our own kindred were enduring torments, which would never end, while we were secure in bliss, would change our love of God into hatred and make of Heaven a hell. R. Buchanan pathetically alludes to this point in the following touching lines :—

Were I a soul in heaven
Afar from pain,
Yea, on Thy breast of snow,
At the scream of one below,
I should scream again ;
Art Thou less piteous than
The conception of a man ?

To this Mrs. Allardice made no reply, and Stewart, perceiving that she seemed to be thoughtful, though still unconvinced, considered that it would be well to follow up the attack with a little trial of the *argumentum ad hominem*, in the hope that such might prove more effectual in removing her prejudices, so, in a pleasant manner, he said to her: "Will you kindly permit me, Mrs. Allardice, to ask you a few questions?"

MRS. ALLARDICE. Certainly, Mr. Stewart, as many as you like, for I am sure you will ask me nothing that is improper.

STEWART. Thanks. How old is Frank, Mrs. Allardice?

MRS. ALLARDICE. He was sixteen last month.

STEWART. I thought he was about that age, and a fine fellow he is, too. What are you going to make of him?

MRS. ALLARDICE. I was in hope that he would become a Presbyterian Minister, like his dear father, but I am afraid that cannot be, for he does not show the slightest inclination in that way. He is full of fun and frolic, and a serious thought of Eternity never seems to enter into his mind. He goes to church, for he thinks it his duty to accompany me, but he is always thankful when the sermon is over. He says himself he would like to be a farmer.

STEWART. Then you do not think that he is converted, Mrs. Allardice?

MRS. ALLARDICE. I am certain he is not, for I have watched him closely. You know, Mr. Stewart, that the tree is known by its fruits.

STEWART. I am very sorry to hear this about Frank. Do you think that he really knows God's way of salvation through Jesus Christ?

MRS. ALLARDICE. He has heard it a thousand times. His father and I have often read the Bible with him, and taught him to repeat the Shorter Catechism, and portions of the Scriptures, Psalms, and Paraphrases, and we have frequently spoken to him about his soul, and prayed for him; so that it cannot be from ignorance that he is not in the way of Life.

STEWART. Is his health good?

MRS. ALLARDICE. His spirits are most buoyant, but I do not think that he is very strong. I have at times noticed a hectic flush upon his cheek such as that which his dear father had, which makes me sometimes think that he may have incipient consumption.

STEWART. This must be most distressing for you—your only son unconverted and threatened with consumption. Do you ever think what would become of him should he be taken away from you in that state?

MRS. ALLARDICE. Oh, Mr. Stewart, I do think of this, and cannot bear the thought, for my Creed gives me no hope; my poor boy shows no sign of being one of God's Elect, and those who are passed over, according to its teaching, must go away into everlasting punishment.

STEWART. It is an unspeakable mercy, dear Mrs. Allardice, that people are not to be judged by your Creed, but by God Himself; if God were to act in such a manner, He would not be the Just God.

MRS. ALLARDICE. How so?

STEWART. Because in such case His ways would not be equal, but He declares that His ways are equal.—*Ezek. xviii. 25.* Christ tells us that no man can see the Kingdom of God, unless he be born from above.—*John iii. 3.* “No man can come unto Me except it were given unto him of My

Father.”—*John vi. 65.* Frank was by God's appointment, through your instrumentality, brought into this world without the slightest wish on his own part ever to have come into it, and you say that you are certain that he is not converted. Now, I ask you plainly, do you think it could be Just in God, as the Creator and the Judge, to send dear Frank, a boy of sixteen, were he to die to-morrow, into a place of torment to keep him there for ever, where his punishment would be going on, and on, and on during the vast cycle of the ages, and for ever, and ever, and ever in the never-ending Eternity after these ages had all passed away? I ask you, dear Mrs. Allardice, in true honesty of heart, if you were the Creator and the Judge, would you thus act to any one as your Creed tells you God will act to your son? I pause for a reply.

MRS. ALLARDICE. I confess, Mr. Stewart, that I would not, but you must remember that God's thoughts are not as our thoughts, nor His ways as our ways.—*Isa. lv. 8.*

STEWART. I remember that passage well, Mrs. Allardice, and I rejoice in its truth; and I remember also the following verse, “For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.”—*Isa. lv. 9.* Surely you would not consider yourself to be more just than God? Job was asked the question, “Shall mortal man be more just than God? Shall a man be more pure than his Maker?”—*Job iv. 17.*

MRS. ALLARDICE. Then, Mr. Stewart, there must be something wrong in the Creed, for I cannot believe that God is less just than man.

STEWART. Now, Mrs. Allardice, you argue rightly; the injustice is in the Creed, not in God. Through the mis-

understanding of certain Greek words bearing on the Future, the Character of God has been maligned in a most fearful manner. Let me repeat a few lines by the author of *Festus*. You will hear what Mr. Philip James Bailey thinks of the matter:—

“ It is unjust,
“ Alike to made and Maker, to believe
The Eternal should a creature soul invest
With deathlessness to suffer pain alone.
No possible betterment to the sufferer,
Resultant—proof 'twere of pure tyrant rule;
Birth but a penalty, and mortal life
One cruel and continuous curse of God.”

—P. 487, 10th Ed.

MRS. ALLARDICE. Then why do those, who are aware of such mistakes in our Authorized Version of the Bible, not try to make the translation right? for how can unlearned people, like myself, be expected to know the true interpretation of words unless such be clearly given? And how can a Creed be right if the text from which it is taken be wrong?

STEWART. I regret to say that there are many, who are cognisant of errors, who are afraid to expose them from fear that, by doing so, they might bring themselves into trouble; but I thank God that there are some who dare to be true, and to strive earnestly to show the right meaning of words according to the original Scriptures.

MRS. ALLARDICE. But if Eternal Misery be not taught in the Scriptures respecting sinners, who depart from this life unconverted, what is taught?

STEWART. The Scriptures, for wise reasons, are very reticent as to the Future State, but one thing is clear, namely, that there will be punishment in proportion to the demerits of the sinner, for our Lord Himself declares that

he who knows his Lord's will, and does it not, shall be beaten with many stripes, but he that knows it not, but commits things worthy of stripes, shall be beaten with few stripes.—*Luke xii.* 47, 48. We also learn that this world is not the only place of man's probation, as shown by our Lord Himself in His opening address at Nazareth.—*Luke iv.* 16—27. There He announced that the object of His mission was not only to preach the Gospel to the poor and broken-hearted, by which He evidently meant such persons as were then living in this present world, but also “to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, and to preach the acceptable year of the Lord,” by which words He doubtless alluded to the troubled souls in Hades; for if you refer to *Isa. lxi.* 1—3, compared with *Isa. xlvi.* 6, 7, from which passages our Lord took the subject of His discourse on that occasion, you will find that the captives referred to were none other than sinners, who had left this world, and were detained in the prison of Hades, or the Intermediate State. In keeping with this declaration, He Himself proclaimed, after His crucifixion, the glad tidings of Salvation to the spirits who were disobedient in the days of Noah—1 *Pet. iii.* 19—and the Apostle Peter assigns the reason of such proclamation, “**For on this account was the Gospel preached even to the dead, that they might be judged indeed according to men in the flesh, but may live according to God in the spirit.**”—1 *Pet. iv.* 6. The truth for which I contend is this: that God's punishments for sin are just, and not unjust, and that they are temporal, and not eternal. There is no proper comparison between a Time State, (whether it is in this world or in the ages to follow), and the Eternal

State, because the former is only finite, whereas the latter is infinite; one grain of sand contrasted with the whole mass of the universe would not be so disproportionate.

MRS. ALLARDICE. Then, Mr. Stewart, there would be some hope for dear Frank in Hades, even were he to die now?

STEWART. Certainly; but God forbid that he should be taken away from this world before he has given his heart to Jesus, for he is a responsible being; and were he removed now, without having accepted Christ as his Saviour, his punishment, considering the many advantages which he has had, would be far greater than that of those who possessed them not, for, unto whom much has been given, of them shall be much required. Besides this, even although he would be ultimately restored, through his reception of Christ as his Saviour in the hereafter, he would for ever lose his place among the Church of the Firstborn, the First-fruits unto God and the Lamb. This would be a loss to be felt throughout Eternity, so that, in this sense, his punishment would be what the Schoolmen called *pæna damni*, the punishment of loss, and this would be everlasting.

MRS. ALLARDICE. I see it—I see it, Mr. Stewart, now; I see it as clearly as my own right hand before me. I see how God is not only Just in this world but also in that which is to come. I see now what the Scriptures teach that there will not only be salvation, with an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ, but a salvation “*yet so as by fire.*”—*1 Cor. iii. 15.* How Christ “*is the Saviour of all men, specially of those that believe.*”—*1 Tim. iv. 10.* Oh! Mr. Stewart, that I had known this before; but I thank God that my eyes are opened at last. Do join me in prayer for my dear

boy, that he may take our blessed Lord as his Saviour in this world, and never experience, in another state, the deserved punishment of those who wilfully reject Him in this.

On saying this, Mrs. Allardice and Stewart knelt, and the latter poured forth such a prayer as ministering angels delight to listen to, and can we be surprised if, while he was yet speaking, God did hear? The Lord's promise is still as true as ever—

"That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in Heaven. For where two or three are gathered together in My name, there am I in the midst of them."—*Matt. xviii. 19, 20.*

As Frank's conversion shows one of the many wonderful ways in which our Saviour seeks and finds the lost, the particulars of it are here given, as narrated in the accompanying letter which Mrs. Allardice sent to Stewart on the following Monday:

“ GENEVA COTTAGE,
KIRKMICHAEL.
Monday Morning.

“ DEAR MR. STEWART,—

“ I write this note to ask you to come and see me as soon as possible, that we may thank the Lord together for the conversion of my dear boy. The circumstances attending it are extraordinary. On Saturday afternoon Frank went with some companions to bathe in the pool of the Eardle, nearly opposite Mr. Campbell's Cottage. He dived into the water, thinking it deeper than it actually was, and struck his head on a stone at the bottom. He was taken out insensible, and immediately carried to the cottage, where means were used for his

restoration. It was about half-an-hour before he showed any signs of returning consciousness, when he gave a low deep sigh and gradually recovered. Mr. Campbell kindly drove him here in the evening. I thought it best not to go to church yesterday, but to have a quiet day at home with Frank. To-day he seems quite well again. And now for the remarkable account which he gave of himself as we were sitting in the drawing-room together.

“‘ Dear Mother,’ he began, ‘ I have given my heart to the Lord Jesus.’ ‘ Truly thankful I am,’ I replied, ‘ for this good news ; but this is very sudden ; how have you done this ? ’ He answered, ‘ When I was in the water, unconscious of all around, I saw my whole past life, as in a panorama, pass before me ; what I had thought and said and done from the time of my childhood till then. All my doings at home, at school, in the playground, in the church, were now vividly remembered—lies I had told ; laughing at bad stories ; carelessness in prayer and at church ; neglect of your and father’s good advice—and not one act of goodness appeared to lighten the gloomy picture. I was disconsolate, self-condemned. While in this state of horror and despair a glorious figure approached me, and as it came nearer I saw the most beautiful face I ever beheld. It was full of love and pity and tenderness, and yet I could not help noticing a look of sorrow for me. He held out His right hand, and I saw a mark as if a large nail had been driven through it ; and I knew it was the Lord Jesus. He then said, ‘ I gave My life for thee ; what hast thou given for Me ? ’ I answered, ‘ I shall now give Thee myself, Lord ; ’ and the vision immediately disappeared. Mother, dear, I believe nothing happens by chance ; God permitted me to be nearly drowned, and preserved me, that

I might give my spared life to Him ; and so, now, being truly sorry for my past sins, I deliberately and thankfully do. I would like to follow dear father's steps and be a minister of the Gospel, and spend my life for the Lord Jesus.'

" You may imagine, dear Mr. Stewart, something of my joy at this new instance of our Father's love. Come and see me, and bring dear Elsie with you, that we may give thanks together over a lost sheep found—the only son of his mother, and she is a widow.

" Believe me,

" Faithfully Yours in the Lord,

" MARGARET ALLARDICE.

" Eric F. Stewart, Esq.,

" Balandamph House."

It was not long before Stewart and his sister arrived at the house of Mrs. Allardice, Frank also being present, and truly happy was the meeting, with thanksgivings and prayers for guidance. The result was, that it was arranged for Frank to go to the Edinburgh University the following session, to begin his preparatory studies for the Ministry.

CHAPTER XIX.

MABERLEY'S DIFFICULTY AND ITS REMOVAL.

PERSONS REPRESENTED—

ERIC F. STEWART.

THOMAS MAPLESON.

THE FAMILIES at Rookwood Hall and the Rectory.

JOHN MABERLEY.

SCENES—

Rookwood Hall—Cambridge—London.

The morning of the 24th September, which had been fixed for the departure of the visitors from Ballandamph, came at last—as it seemed to them, too soon, but, in this sublunary world, the best of friends must part. Davie had arrived from Newton Righ with the conveyance for Elsie and Hugh, and Hamish had Mr. MacQueen's dogcart ready to drive Stewart and Mapleson to Blairgowrie. The *Deoch-an-doruis* (parting cup) was duly pledged, and the visitors left the hospitable abode of Mr. MacQueen, whose hearty *Beannachd leibh*, or “blessings to you,” was heard a long way off. The two conveyances kept together till they reached the main road between Blairgowrie and the Castleton of Braemar,

where they diverged, Davie's going up Glenshee to Newton Righ, and Hamish's down to Blairgowrie, where Stewart and Mapleson took the train *en route* for Shrewsbury, and arrived safely at Rookwood Hall on the following day. There they had a hearty welcome, and many were the questions asked and answered, which were most interesting to each.

There were then on a visit to Rookwood two old College friends of Sir Thomas Mapleson, who, along with their wives, added to the pleasure of the party. One of these, Sir William Mowbray, was the last scion of an old Northumbrian family, for he had no child to succeed him, but this did not seem to detract much from his equanimity. He was something like Sir Thomas himself, inclined to take matters easily, believing that God is good, and that, somehow or other, all would turn out for the best. The other friend, Mr. Sydney Ponsonby, Q.C., was a man of different type—quick, keen, discriminative, fond of work, but thankful to escape, for a little while, from his multifarious briefs to the peaceful rest of a country mansion.

The partridges had now a bad time of it at Rookwood, and, to make matters worse for them, Sir Thomas had invited a large party, some of whom were to come early for shooting, to meet Stewart and his son on the 28th inst. Mapleson's double-barrel was brought into active service, but Stewart preferred wandering with Amy on the banks of the Severn, and paying a visit to Mrs. Hodge at Down, to whom he returned the books she had kindly lent. He told her of his doings in Scotland, and she was particularly delighted with the account of the Discussions at Perth, and very thankful for the use of which her father's manuscript had been made.

Mr. and Mrs. Ellis and Selborne were among the guests at the dinner party, which passed off exceedingly well, although both Stewart and Mapleson were not sorry when it was over, as they had been brought forward more prominently than suited their quiet tastes.

Next day Stewart, with Amy and Mapleson, went to lunch at the Rectory, and afterwards gave a graphic account of Mapleson's and his visit to Scotland, and especially of the Perth Discussions. He had most interested listeners, and not the least so was Selborne, who now believed fully in the Restoration of All the Lost. The Rector told Stewart afterwards that Selborne was now all that he could wish, and that, by his spiritual walk and teaching, he was a great blessing to the parish.

Next morning Stewart received from John Maberley, who had left Queen's last Term, a letter which had been forwarded to him from Newton Righ, to which place it had been directed, and then re-addressed to Rookwood Hall. It speaks for itself—

“Lancaster Gate,
“ Hyde Park,
“ London,
“ 25th September.

“ Dear Stewart,

“ I am in a regular fix, and I want you, if you can, to help me out of it, for I know your head is well screwed on your shoulders. I wish now that I had been as studious as you, but you know what a careless man I was at study-grinds, but that's all over now. Well I've gone and done it, that is, I'm engaged to Nellie Shaw, about whom you used to joke me at Queen's. We have lots of tin, and there's nothing to prevent us being spliced at once, but

here's my difficulty. I have been told that, should we have children, and, if any of them are not elected for salvation, they are doomed to eternal torment. I never thought of such a thing before, and it seems to me too horrible to be true, but it was put into my head to-day by Dick Stukeley. I dare say you may remember him; he was in his last year at Clare when we were Freshmen together. He was then a sneering scoffer; his needle nose and paper lips were enough to give a man the jaundice, but he seems now to have become a full-blown infidel.

"We met in the street, and, being full of the thoughts of my engagement, I inadvertently mentioned it to him. He then opened out in a fiendish way, 'Well, Maberley, if you believe in the Bible, I cannot congratulate you on your engagement.' 'Why so?' I replied. He said, 'Haw! because the parsons tell you that your God elects only a few to what they call salvation, and the vast majority of His creatures are irrevocably decreed to be sent into the everlasting bonfire. Now, you are almost certain to have children, and, if so, as not one person in a hundred is so elected, it follows, as clearly as any mathematical demonstration of Euclid, that you will simply be the means of bringing human beings into the world, the greater portion of whom will have to suffer the torments of the damned for ever. What a pretty sort of conscience yours must be, Maberley, if it permits you, with your eyes open, to rush into matrimony with such an awful prospect before you. Ta-ta, Maberley, I wish you joy of your loving God, and consolation at the thought of your helpless children burning in Hell-fire for all eternity. Haw!'

"So saying, he bolted down the next turning, with a sardonic chuckle. Now Stewart, I cannot believe this

calumny against God; it is too dreadful to think about, but the serpent has left its sting behind; for goodness sake try and pull it out. I can't rightly face Nell till I hear from you.

“Your old chum,

“Jack Maberley.

“Eric F. Stewart, Esq.,

“Newton Righ, .

“Glenshee, N.B.”

After breakfast Stewart, instead of joining the shooting party, or yielding to the far greater attraction of Amy's company, went into the library, and wrote the following letter to poor Maberley.

“Rookwood Hall,

“Near Shrewsbury,

“29th September.

“Dear Maberley,

“I only this morning received your letter of 25th instant, addressed to Newton Righ, as Mapleson and I had already left, and we arrived here on that day. I hasten to congratulate you heartily on your engagement to Miss Shaw. When she was up with your sisters at the last bumps, I thought there was something in the wind, and now see that my surmise has proved true. She appeared to me a fine, sensible girl, and, I doubt not, will make you a good wife. Please remember me very kindly to her.

“Don't be troubled at the vile insinuations of that wretched infidel. He would never have dared to say what he did, had it not been for that awful doctrine of Eternal Punishment, which has eaten like a canker into the vitals of the professing Church, and hardened the sensibilities of

men by leading them to suppose that God is infinitely more cruel than themselves. But this doctrine is not true; a more infamous libel against God was never conceived. It arose chiefly, through misunderstanding and mistranslating certain Greek words in the New Testament, with reference to the Future State.

"I enclose for your attentive perusal a pamphlet, entitled *The Purpose of the Ages, or, The Final Salvation of All*, which, in a short compass, gives indubitable proofs from Scripture that God is as infinite in His Love as He is omnipotent in His Power, and that, consequently, all lapsed beings will be ultimately saved.

"The author of the said pamphlet, in another of his works, called *God Misunderstood; or, Is Eternal Evil Compatible with the Character of God?* has made some pertinent remarks, on the question of Population, with reference to the doctrine of Everlasting Punishment, pp. 59—61. The book has been long out of print, I believe, but, as I have a copy, I shall now transcribe a portion of it for your special edification, for it bears exactly on the difficulty so cunningly advanced by Stukeley, who evidently sought to destroy your belief in the Bible and the holy Character of God. Here is the extract—

'The population of the world was lately (1871) estimated at one thousand two hundred and eighty-eight millions, of which, in rough numbers, there were reckoned as follows:—

Protestants	-	-	-	-	-	-	89,000,000
Roman Catholics	-	-	-	-	-	-	170,000,000
Greek Church	-	-	-	-	-	-	76,000,000
Jews	-	-	-	-	-	-	5,000,000
Mohammedans	-	-	-	-	-	-	160,000,000
Heathen	-	-	-	-	-	-	788,000,000
 Total	-	-	-	-	-	-	 1,288,000,000

' Of this number it will at once be seen what a small proportion are even *professing* Christians, while those who are savingly converted may be supposed to be a mere fraction of the whole. It is calculated that more than one person dies every second, over 4,000 every hour, and about 100,000 every day. The vast majority of the human race are after death, according to the Orthodox theology, abandoned to the Devil, to share with him "the pains of Hell for ever." Protestants are apt to express their surprise at the credulity of Roman Catholics in believing the doctrines of Purgatory, Transubstantiation, the Pope's Infallibility, and the Immaculate Conception; but the belief in such is a mere trifle in comparison with their own in the doctrine of Eternal Torment. "They strain at a gnat and swallow a camel."—*Matt. xxiii. 24*. The belief of the former shows want of head, but of the latter want of heart, in supposing the good and holy God to be capable of permitting such unparalleled horrors. To a man who *thinks*, and whose feelings have not been *utterly blunted* by it, this doctrine is appallingly awful, as he attempts to picture the untold millions that have already passed away, and the tens of thousands that are daily passing away, into the place of torment to blaspheme God throughout eternal ages.

' How persons, holding the doctrine of Eternal Punishment, can *ever marry*, shows to what a degree of callousness they have come, that they can thus willingly enter into a state in which they may beget children, the probability of whose salvation, judging from the preceding statistics, is so exceedingly small in comparison with the probability of their being eternally tormented. It discloses a phase of human selfishness altogether without parallel. "If the case of the man be so with his wife, it is not good to marry."—*Matt. xix. 10*. But God declares, "It is not good that the man should be alone"—*Gen. ii. 18*—and that "Marriage is honourable in all"—*Heb. xiii. 4*—and He said to Noah, *after the earth had been cursed*, "Be fruitful, and multiply, and replenish the earth."—*Gen. ix. 1*. Can any sane person really imagine that the Just and Good God, unto Whom are known "all His works from the beginning of the world"—*Acts xv. 18*—would thus have spoken, had mortal man been capable of begetting immortal beings, by far the greater portion of whom would be tormented throughout Eternity? Impossible!

' I am disposed to think that no person in existence *actually believes* in the doctrine of endless suffering. The real conception of such a fearful state would be too much for human nature to sustain. The shrieks of despair of most of our dead relatives would, in imagination, be continually sounding in our ears, and the agonies expected soon to befall many of our living friends, if not ourselves, would sap every thought of joy. Men, if they *really believed* it, would become either blaspheming infidels or raving maniacs. They may *subscribe* to it with their hands, and *sup-*

pose that they believe it with their minds, but in their *heart of hearts* they give their Creed the lie. This is, indeed, evident from the fact that no one can bear to *think or speak about it*; and, when death removes those who never showed a spark of religion while they lived, their relatives at once dismiss the idea that *they* have gone to endless misery; they try to remember some good deed done or kind word spoken, and hope that in *their* case God will be more merciful than their theology allows. They cannot endure the thought that *their own* fathers, mothers, husbands, wives, children, or friends should be tormented for ever and ever in the flames of an unquenchable fire. And no wonder that people have such hopes. They are most natural. God has so constituted the heart that it has a deep sympathy for human suffering, and an innate sense of His justice, and, as the poet says—

"One touch of nature makes the whole world kin."

"Now, Maberley, my man, you see you were quite right in not believing what Stukeley said about God. By the bye, if you know his address, kindly send it to me; I might try to do him some good. Of course, were the doctrine of Eternal Misery true, persons believing it would act wickedly if they entered into the married state, for they would thereby incur an unwarrantable responsibility in becoming parents, with such a fearful prospect before them as the endless torment of most of their children. But the doctrine is not true; for, had it been, how could our Lord have said of a woman, that, '*as soon as she is delivered of a child, she remembereth no more the anguish for joy that a man is born into the world*'—*John xvi. 21*—if the fact of her motherhood would, in all probability, be the means of bringing her offspring into eternal misery? So, your conscience need not be in the slightest degree perturbed by Stukeley's bugbear, in your beginning wedded life. Mapleson and I hope shortly to commence it ourselves.

"God commanded Adam, '**Be fruitful and multiply and replenish the earth and subdue it.**'—*Gen. i. 28.*

Paul said, ‘I will, therefore, that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully’—*1 Tim. v. 14*—so that your way, and that of Miss Shaw, is as clear as crystal and as straight as an arrow. You should, however, both remember that it is the duty of parents to bring up their children ‘in the nurture and admonition of the Lord’—*Eph. vi. 4*,—but, in order to do this aright, they must first give themselves to Him. I most sincerely trust that you may both do so at once. ‘Whosoever will, let him take of the water of life freely.’—*Rev. xxii. 17*. Mapleson and I have already done so, and we are rejoicing exceedingly in His love. We leave this (D.V.) for Cambridge on Friday, 2nd October,—Mapleson to grind for his Degree, and I to coach. Be sure and write soon. Address to me at my rooms at Queen’s. Trusting your news will be good,

“Yours most sincerely,

“Eric F. Stewart.

“John Maberley, Esq.,

“Lancaster Gate, London.”

Michaelmas Term began 1st October, but that being “Pheasant Day,” and the preserves at Rookwood being exceedingly good, Stewart and Mapleson determined not to go up till the 2nd, when they left for Cambridge, Stewart going to Queen’s, and Mapleson to Rooms in the King’s Parade. A few days after his arrival the former received the following letter from his friend Maberley:—

“ Lancaster Gate, Hyde Park, London.

“ 5th October.

“ Dear Stewart,

“ You are a true Briton and a brick. Your letter, with extract from *God Misunderstood*, and that pamphlet you sent, have made a new man of me, and I would not fear to encounter ten thousand Stukeley's now. I don't know his address, but, should I find it out, I shall at once let you know. I believe in God, and in God's Word, and that, although He justly punishes sin, all His dealings with men are grounded upon Love, and I can trust Him implicitly.

“ But, more good news still; I left the pamphlet with Nellie to read, and what do you think the dear girl said to me next day? It was this: ‘ My dear Jack, you gave me the greatest treat yesterday I ever had in my life in reading that little book you left. I had long been troubled, though I said nothing to anybody, about the doctrine of Eternal Punishment. I felt it could not be true, but I knew not how to refute it: now I see that it is utterly unscriptural, and that God is righteous in all His ways and Holy in all His works.’

“ She was delighted when I told her my own views on the subject. True thanks, dear Stewart, for your good advice. With God's help, we both mean to try to live for Him. Our marriage is fixed for New Year's Day, and Nellie intends to send an invitation to you and Mapleson, so I hope we may see both of you then. May God bless you both and your wives to be.

“ Ever yours faithfully,

“ Jack Maberley.

“ Eric F. Stewart, Esq.,

“ Queen's College, Cambridge.”

CHAPTER XX. DENOUEMENTS.

PERSONS REPRESENTED—

SIR THOMAS and LADY MAPLESON.

REV. DONALD STEWART.

ERIC F. STEWART and AMY MAPLESON.

THOMAS MAPLESON and ELSIE STEWART

THE BEST MEN. FRIENDS. TENANCY, &c.

SCENES—

Rookwood Hall; The Church and The Grange; Queen's College;
and The College Home, Cambridge.

Stewart had as many men to read with at Cambridge as he could possibly manage, one of whom was Mapleson, who put his whole heart into the work, and, in due course, took a Second in the Historical Tripos. Sir Thomas, Lady Mapleson, and Amy came up at the May Races to remain till the Degree Day. They had rooms at "The Bull," and showed hospitality to several of Stewart's and Mapleson's friends. After Degree Day they all returned to Rookwood Hall.

Stewart's marriage with Amy was fixed for 1st July, and it was thought best by both families that that of Mapleson and Elsie Stewart should be at the same time. The double wedding took place accordingly, the friends from Newton Righ and Balandamph having arrived during the previous week. The ceremony was performed by the Bishop of Worcester, an old friend of Sir Thomas Mapleson, assisted by the Rev. Charles Ellis, at Rookwood Church.

Sir Thomas had a large tent erected on the lawn, where he had a capital dinner provided for his tenantry and workpeople with their families. After the marriage all assembled there. Sir Thomas, in a cheery speech, most kindly welcomed Stewart as his son-in-law, for though, as he playfully remarked, he had burglariously entered their house and stolen their dear eldest daughter, Lady Mapleson and himself had condoned the theft, seeing he was such a supremely good Fellow. He then congratulated his son and heir, on having obtained such an excellent Scotch lady for his wife as Stewart's sister, and, as he was to be his new Steward from the 1st of September, he did not doubt she would prove to be a most excellent Stewardess, as she had kindly consented to be a helpmate to her husband. He would now request Mr. Stewart's father, the Rev. Donald Stewart, of Newton Righ, Glenshee, Perthshire, to speak a few words, and ask a blessing on the newly-married couples, after which dinner would be served, which he hoped they would heartily enjoy.

Mr. Stewart, who, of course, had been previously apprized of this tent-meeting, gave a most impressive address, short, but full of wise and kindly counsel for all. He then prayed for the Bridegrooms and their Brides, their families and friends, and the tenantry and workpeople, and the

service was concluded by singing the Doxology, “Praise God,” etc., in which all seemed to join with their hearts as well as with their voices.

Most of the tenantry, workpeople, and their families remained at Rookwood during the day, for every kind of amusement had been provided for them in the great park, from cricket to skipping-ropes, including tennis, croquet, bowls, archery, riding, boating, and fishing, together with plenty of good refreshments. The oldest there said that they had never before witnessed such a festive scene, not even at the coming of age of Sir Thomas himself.

The specially invited guests of the family came into the hall, where a splendid *déjeuner* had been prepared. The toasts and responses, usual at such times in old country houses, were given with great glee, particularly the speech of Mr. Frederick Ainslie, Mapleson’s best man, a young barrister, who, with his wit and humour, set the table on a roar. Hugh, who acted for Stewart, was rather afraid of the ordeal, but, after he had begun his speech, he warmed to the occasion, and was much applauded as he sat down.

SIR THOMAS then rose and said, “Some of the present company are doubtless not aware that we have a poet in our midst. Our young friend who last spoke has written a song for this happy event, which he has given to me, with liberty to ask whom I will to sing it; now I do not think that it can be more appropriately sung than by the poet himself, so I shall beg him to favour us with it now.”

Poor Hugh was quite taken aback at this unexpected request, and tried hard to get out of it, but Sir Thomas handed to him the song, and, being urged by the friends around, he at last consented:

NUPTIAL SONG,

TUNE—*The Charming Woman.*

Let each one now fill up a bumper
 To the health of each Bridegroom and Bride,
 Though even Sir Wilfrid were present,
 He could not the custom deride.
 And here's to their parents, may never
 They mourn in adversity's thrall,
 But, as beams from the sun in his splendour,
 May blessings on them ever fall ;
 But, as beams from the sun in his splendour,
 May blessings on them ever fall.

Once more fill, dear friends, to the Bridesmaids,
 Who so gracefully acted their parts,
 And when they again bestow favours,
 May they not be in *ribbons*, but *hearts*.
 May soon each best man be a bridegroom,
 And another one pull off the glove,
 When he leads to the altar of Hymen
 The lady he voweth to love ;
 When he leads to the altar of Hymen
 The lady he voweth to love.

And here's to all friends now assembled,
 May often we each other see,
 May happily e'er live the married,
 And the unmarried married soon be.
 Hurrah ! for the Brides and the Bridegrooms,
 May their mutual love never cease,
 And aye may the blessings attend them,
 Of happiness, plenty, and peace ;
 And aye may the blessings attend them,
 Of happiness, plenty, and peace.

The song was well received by the company, and Hugh was heartily thanked for the genial manner in which it was sung.

When Stewart replied for his wife and self, his heart was full of love and tenderness, yet one might have noticed in his words an undertone of gravity as well, as if he had already begun to feel the greater responsibilities for the

service of God to which he had now been called. Mapleson's speech was brighter, but not so deep. A Christian; a Graduate with honours; a Steward with a handsome income; and married to such a lovable wife, everything to him now seemed *coulour-de-rose*. Personally, he, as yet, knew nothing of this world as a wilderness, and that "man is born unto trouble as the sparks fly upwards."—*Job. v. 7.*

At 3.15 two carriages were at the door to convey the happy couples to Shrewsbury, and the rice was not spared as they entered them, amid many joyful congratulations. Mapleson and his wife were to take the rail to Stafford, to catch the North train to Carlisle, where they were to remain that night, and the next day proceed to the Trosachs. Stewart and Amy were to go, *via* Chester, to Windermere, to make a tour of the famous Lake country. Both parties arranged to meet (D.V.) at Newton Righ on the 14th July.

The two young couples remained only a fortnight at Newton Righ, as they wished to return to Rookwood before 1st September, and they had meanwhile visits to make at Balandamph, Ardoch, Auchenard, Ochtertyre, and Luncarty. Their programme was faithfully carried out, giving great pleasure to themselves and friends, by whom they were most heartily welcomed, and they arrived safely at Rookwood on 29th August.

On 1st September Mapleson and Elsie began house-keeping in their own home, The Grange, not far from the Hall, which had been handsomely furnished for them by the kind direction of Sir Thomas. Lady Mapleson had seen that everything was in proper order, and she had not forgotten to put up in the hall the head of the magnificent

stag, which Mapleson had shot in the Corriedhu, the skin of which was placed as a mat before the dining-room door. Mapleson had no shooting on this "Partridge Day," but went out with Elsie to visit some of the tenantry, for, this being the commencement of his Stewardship, he wanted to show them that he meant to attend to his business.

Elsie had taken her mother's housemaid as one of her servants, and, through the kindness of Mr. Muir Gillespie, Mapleson had brought with him from Luncarty Tammie, Sandie Gilmour's eldest son, to assist in the garden, or do any other work to which he might be called.

Mapleson and Elsie determined to begin housekeeping, as they would wish to end it, in the love of God, and in endeavouring to make others happy. They had family prayers every morning and evening, when all the servants were present, and, when friends came in, they were not ashamed to show their colours. Mapleson was his father's right eye and his right arm in the management of the estate, and nothing of importance ever escaped his notice; and he and Elsie were constantly visiting among the people, by whom they were loved and trusted.

They joined heartily with Mr. and Mrs. Ellis and Selborne in Cottage Meetings and other parochial work. But there was one meeting which they took under their own special charge, a Drawing-room Reading every Friday afternoon from 3.30 till 5 o'clock. The object of this was to attract those of the higher class living in the neighbourhood, and Mapleson took care that at these meetings there was always some one present who could help to make them useful and interesting. Tea and coffee were provided in the dining-room for any who might like to take it before leaving, and also to give the opportunity for private talk.

These meetings were at first but thinly attended, but, as they got better known, being so bright and helpful they became a great success. Sir Thomas and Lady Mapleson were nearly always present, as were Mr. and Mrs. Ellis and Selborne, and some of the County families for miles around. Many is the heart which there got peace and joy in believing.

Amy and Elsie were as fond of each other as Stewart and Mapleson. Each helped the other—the one by her impulsive love, and the other by her quiet thoughtfulness. While at Rookwood they were much together, and were a great help to Mrs. Ellis in her parish work. Elsie was much pleased with Mrs. Hodge, who was one of the first on whom Amy called with her in her visitations. Mrs. Hodge was now an active worker among the people in her district and in getting them to attend a Cottage Meeting, which was held in her nice kitchen-parlour every Monday evening.

October Term came at last, and Stewart and Amy bade farewell to the loved ones at Rookwood, and arrived at their own house in Station Road, Cambridge, which Sir Thomas, as a marriage present, had ordered a well-known upholsterer to furnish throughout at the cost of a thousand pounds. The first thing that met their view on entrance was a large festoon hanging in the hall with the words, "Welcome Home," which an old domestic from Rookwood, now installed here as housekeeper, had kindly embroidered with her own hands. She soon appeared herself, and gave them a respectful but cordial greeting. The words struck them forcibly, and made them realize more than ever that they were now both as one, placed together by God to work His will in their day and generation.

Home! Sweet Home! . Well may the song say “There’s no place like home.” “**God setteth the solitary in families**”—*Psa. lxviii. 6*—that He may build up a home for His Name. So Stewart felt. He was now no longer a single Undergraduate, but a married Fellow. They went into their bedroom, and, kneeling down, poured out their hearts to God in prayer that He would guide and use them for His glory. They knew they were not their own, but Christ’s, purchased by His precious blood, and they unreservedly gave themselves anew to Him.

Their prayer was fully answered. They were missionaries without the title, but not without the blessing. Amy became acquainted with many ladies in the best circle, and among them she exercised her useful but unobtrusive calling. With delicate tact and judgment she spoke to them of the things which accompany salvation. One of the results of her visiting was a class of a number of the children of her friends, who came to her own house every Sunday afternoon. This class prospered greatly, and its influence for good reacted on the homes of the children.

Stewart’s chief work was among University men, especially those with whom he read. It was difficult work, but his genial manner and ready utterance were a wonderful help towards success. All the fees he received, besides a very considerable portion of his private income, he devoted to the Lord’s work in various ways, such as helping particular cases of distress which came before him, rescue work chiefly among women and children, and distribution of Bibles and suitable books and tracts, but he was very particular in seeing that the books and tracts were suitable, for many are disseminated which are full of error, and had much better been never printed at all. He

also gave addresses at Barnwell and other places wherever he had an open door.

Stewart erected in his garden a large room, principally for the use of the Undergraduates of Queen's, but which was also open to those of other Colleges. It was beautifully furnished, and fitted up with every convenience that could be desired, as it was his object to make the men as comfortable as possible, and so he called it "College Home." The principal entrance was by a wide portico door at the side of the garden, and there was also a private covered entrance from his own house. It was open daily, except Sunday, from 10 till 10. Each man paid a nominal sum of one shilling for term of membership, which went towards supplying additional books for the library. Stewart was Secretary and Treasurer combined, for he could by this means become better acquainted with the men who joined; his great aim being to know them and do them good.

Every Friday evening from 8 to 9 there was a religious service for College men, in which Stewart and others took part, and occasionally, on other evenings, he got one of the College Dons to give a lecture on some interesting subject, which was generally well attended. He made a point of being there some portion of every day during Terms, and, by his kind and judicious counsel, was of real service to many.

Stewart's correspondence was extensive, chiefly with University men, who had left Cambridge, who needed counsel and guidance. His religion was so Scriptural, so real, so full of common sense, and he possessed, in such an eminent degree, that spell of sympathy which wins the heart, that they could unbosom themselves to him as they

would do to no one else. He had thus, like Abraham, the double blessing ; being blessed himself, he was made a blessing to others.—*Gen. xii. 2.* Besides his own relations, he had correspondence with several friends in Scotland, especially with his great *intime*, young Maxwell of Auchenard, and Mr. Culross of Perth. With the latter his letters for the most part referred to the proposed alteration of the Confession of Faith and Catechisms, in those portions bearing on the Discussions which were held at Perth respecting Reprobation, a Limited Atonement, and the State after Death.

The Ministers of the Scottish Establishment did not prove so ready, to bring the subject before the General Assembly, as had been expected, although a revision of certain parts of the Confession has been already begun by the Presbyterian Churches of both England and America. It is hoped, however, that, in Scotland also, action may be taken in the matter before long. Calvin himself sounded the death knell of his Creed when he said, *Confiteor horribile decretum.*

Stewart's delight was to speak of the goodness and mercy of God, the infinitude of His love, and the omnipotence of His power, and to anticipate with holy joy the time when, at the end of the Ages, ALL SIN SHALL BE PUT AWAY FOR EVER, and the perfected Mediatorial Kingdom of the Lord Jesus Christ delivered up to God the Father, that He may be ALL IN ALL.

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